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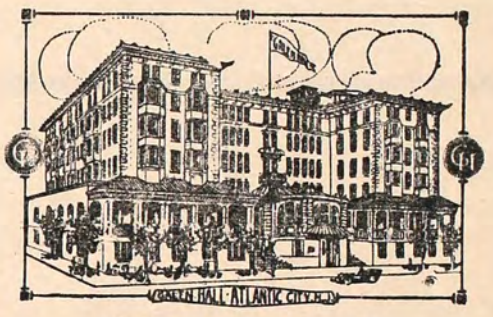

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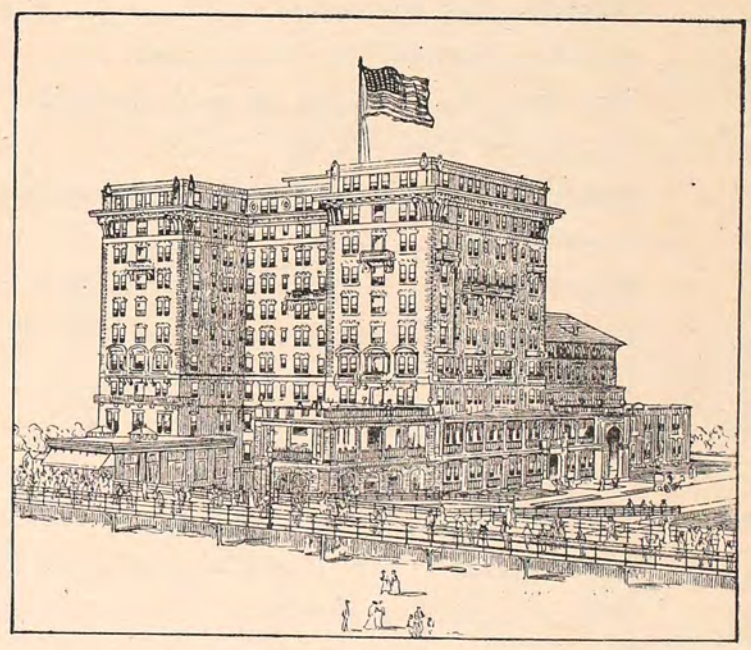

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THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. VII. NO 1. PHILADELPHIA, OCTOBER, 1918

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$1.00 a year.

Forward for the Kingdom

More and more clearly as we get into this War, and face its claims, and bear its burdens, and recognize its issues, do we see that we are really fighting for the Kingdom of God on earth. Our War aim is and can be nothing less than the establishment of such relations between men and nations as can only be secured by the coming of the Kingdom of God in our midst. Guns and swords are the necessary means of victory. We must use "force without stint." We must dictate the terms of political peace to our enemies after decisive victory on land and sea, but we dare not and we shall not rest content with this. Political peace will not end our campaign. Rather it will but clear the ground and set us free to accomplish that which is the true motive of our warfare, namely, the coming of the Kingdom of God with power.

The War for the Kingdom of God.

This vision and conviction will lift up all our pain and sacrifice into the very fellowship of our King, Who founded His Kingdom by His own Blood-shedding and has made His Cross its banner. So we shall learn what the true weapons of our warfare are and which way lies the way to victory. The War must be brought into all our religion. It must give a new point and meaning to every religious act and work. In our prayers we are fighting against the enemy, wrestling not only against flesh and blood, but against spiritual wickedness in high places. In our Communions we are pressing to the attack, as we show forth the Lord's death and plead His sacrifice. In our Sunday-schools and Confirmation classes, we are building up Christ's army. In every missionary effort we are drafting recruits for His campaign and cause. Every part and act of our religious and Church life has its full place and power. Indeed, the wonderful successes already won by our Army and Navy and soon, as we confidently trust, to be crowned with complete victory, will be in the long run unavailing and only temporary unless all our campaign is dominated and directed by a new-found religious zeal and a new self-sacrifice of spirit. So far is it from being true that "religion can take a holiday until the War is over" that the War will never be won save by and through the spiritual forces of the nation. Unless our living Christianity gives inspiration and strength to our warfare, we shall ultimately lose all.

Spiritual Weapons the Strongest and Surest

I should like to apply what I have said in a way to make it practically helpful to us during the coming months. I would mention three ways or directions in which we can actually prove our faith as members of this Diocese:

Three Diocesan Objections.

First: There is an intense need of increased prayer and worship. We ought to exalt this primary side of our religious life into our primary obligation, to be discharged at all costs and under all circumstances. All communicants at church each Sunday and all regular in the receiving of communion; every household having family prayers and grace at meals; every individual carefully guarding some leisure moments for private prayer and Bible reading every day; every church, as far as possible, free and wide open all the time with a clear and loving welcome given to all comers. These simple things ought to be recognized as necessary and joyful duties, discharged with the same obedience and loyalty with which we as citizens now are doing service for our country.

Second: The missionary work of the Diocese ought to press upon the hearts and consciences of every member of the Diocese as it has never done before. Its whole purpose and meaning is the building up of the Kingdom *in our midst.* It has been weak in the past because we have not known about it and because we have not worked together for it. I would call upon every member of the Diocese *as such* to study the field and measure its needs and opportunities. Information will breed interest, and interest, sympathy, and sympathy, out-going generosity. We have still a deficit to make up for last year and we have a greatly increased budget for the coming year of 1919. There ought not

to be in this great Diocese the least difficulty in getting the necessary amount. There will not be if our people understand the situation and recognize their duty and their privilege.

Third: The climax of our spiritual life is to be found in the coming "Every Member Campaign" which is planned for the late winter. It is an immense undertaking, but these are days when only the largest things have power to master our hearts and wills. We can do it if we will and it will be well worth while. The purpose is very simple. In every congregation it is a lamentable fact that two-thirds of those who are nominally attached have no interest in, and do nothing whatever for, the Church's life and work. The spiritual fires are kept burning, and the cause of the Kingdom is recognized and loved by not more than one in every three. Our plan is to reclaim and revive those who are now asleep and cold. Clearly this is the work of laymen and lay-women. It can be done not by the voice of the preacher nor by printed or written letters or appeals, but only by personal contact between those whose hearts God has really touched and those who are still lukewarm and afar off. Fire alone will kindle fire. Plans are being worked out in detail and will be submitted to all our people in due time. Meanwhile, I am urging it upon you now that you may keep it in your prayers and be prepared for it and ready to do your part in it when the time comes.

May God give us the faith and courage to follow where He leads.

Philip M. Rhinelander

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Fruitfulness Through Dying

"Except a grain of wheat fall into the ground and die, it remaineth alone; but if it die, it bringeth forth much fruit." So said Christ, thinking of His winning of the world through dying. But the lesson from the grain of wheat applies to all, and to nations as well as to individuals. A grain of wheat can only become useful by being destroyed, in one way or another. If ground into flour it has a minimum of usefulness, but it is still alone, that is, just the product of one grain. To achieve its maximum of usefulness it must fall into the ground and disintegrate and disappear as a grain, to re-appear as a plant eventually producing many grains.

America Then and Now

So with our nation. So long as we stood outside the great conflict convulsing the world, and were mere onlookers, we remained alone, potentially powerful for righteousness, but actually powerless. Under what seemed to many a strangely unseeing leadership, we stood aloof from the struggle, thinking to save ourselves any effort or injury, yet hoping to be useful, or trying to persuade ourselves that we would have a chance to be useful in offering our good offices to end the conflict. What did we accomplish by our neutrality? Absolutely nothing, as a nation, though unneutral individuals accomplished a great deal by supplying France and England with indispensable munitions. And the reason we accomplished nothing was that we were not willing to die. As a seed, capable of producing just what the cause of righteousness needed, we were all that could be desired, but we were absolutely useless to the world because we would not fall into the ground and die.

America Decides to Die

And why are we now bringing forth so much fruit? Precisely because we are *dying,* in so many ways and to so many things. There is a constantly increasing number of things we cannot have or cannot do, and we are practically dead to those things. Whenever the authorities pronounce something "unessential" it is notice to us that we must die to that thing. And the people do so, almost without a murmur. And we understand that the more we die to our men, in the sense of cheerfully submitting to separations and possible bereavements, the more we shall accomplish for the good of the world. And the men who are going into the service are dying to many things, the older ones to the business and professional hopes and ambitions that have been theirs for many years, and, in many cases, approaching realization, and the younger men to educational expectations, or prospects of marriage and home. They are dying willingly to these things, and that is why they will bring forth much fruit, as, indeed, they are already doing.

Dying for Liberty Bonds

The Fourth Liberty Bond campaign reminds us to die to all other uses to which we might put money not needed for necessities, and to devote it to the purposes of our country in the war. In the last campaign *St. George's Visitor* had the following to say about the loan: "Liberty Bond! It is in everybody's mind, and in everybody's mouth. What a queer phrase, Liberty Bond! What a strange combination of words! Everyone knows what Liberty means. It means freedom, does it not? But Bond means everything that binds. Are not then these two words contradictory? And yet how well they sound, and oh, how much they mean! The author of this phrase coined better than he knew. The phrase, "Liberty Bond," is fraught with deepest truth. It is the trick of language to bring out an eternal verity by contradiction of terms. It is known as a paradox. Often it is the only way to express the deepest spiritual truth, as when St. Paul emphasizes the power of relying upon God by saying "for when I am weak, then am I strong." Such is the meaning of the paradox, "Liberty Bond." We strive for liberty by *binding* ourselves, and not for our liberty only, but for the liberty of the whole world?

"Personally Conducted" Charities

There is undoubtedly a weakness, both in the law of the land and in the customs of the Church, which makes it possible for individuals, clerical or lay, to start various charitable, educational or missionary enterprises, and, by means of the mails, or through permission given to address congregations, to make appeals for contributions to be received and spent entirely by themselves. In such cases it often, if not generally, happens that no financial report is ever made to anyone, which is not conducive to efficiency or, we fear, to scrupulous honesty.

Appropriate Precautions

If the clergy would refuse to allow any persons to appeal for money to be given or sent to themselves, rather than to some treasurer for their work, it would not hurt any legitimate undertaking, and it would save the clergy some subsequent regrets. If any such person has nothing to conceal he will not have any objection to having someone else know just how much he receives and how he spends it. If he insists upon being his own treasurer the inference is obvious. And it would be well to make sure that the work and the worker have the approval of the bishop of the diocese or jurisdiction in which they are situated. Sometimes the reverse is the case.

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The Hymnal for the Public and Private Use of Soldiers and Sailors

The War Commission of the Diocese of Pennsylvania has published a Hymnal for Soldiers and Sailors containing the hymns and chants included in the Prayer Book for Soldiers and Sailors issued by the Bishop White Prayer Book Society with appropriate musical settings. In order to make the hymns most serviceable to the men in the Army and Navy the music has been pitched within the singing range of the average man, and has been supplied with parts for tenor and bass voices. This hymnal will supply an important need, for the tunes in our ordinary hymnals for many of the most familiar hymns are not suitably pitched for use with men. The Army and Navy will now have available a book of tunes by means of which hymns can be so played that all men who can sing at all will be able to join in. Some of the settings might be used with advantage for congregational singing in churches. The committee on publication was composed of Dr. Washburn and Mr. Morris Earle, and they were greatly assisted by Mr. Burton T. Scales, Director of Music of Girard College and of the Glee Club of the University of Pennsylvania. The book may be obtained from Charles H. Clarke, 1016 Arch St., at 35 cents a copy, or 40 cents postpaid.

The General War Commission of the Church has adopted the Bishop White Prayer Book for Soldiers and Sailors, and has just gotten out a new edition. Seven editions amounting to 147,000 copies, have already been distributed. A chaplain writes: "This is the best book for Soldiers and Sailors ever published."

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Visit of Bishop of Oxford

The Diocese is fortunate in the promised visit to Philadelphia the last three days of October of the Bishop of Oxford, the Rt. Rev. Charles Gore, D.D. Beyond the date nothing, at this writing, has been arranged as to the particulars of the bishop's visit.

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Special Notice

THE CHURCH NEWS will gladly publish notices of meetings, etc., but we cannot guarantee to publish anything sent in later than the fifteenth of the month preceding that in which the paper is to appear. This is not an arbitrary rule, but a matter of necessity. And time and trouble will be saved by sending them directly to the Editor, Rev. F. C. Hartshorne, Phœnixville. Everything sent to the business office in Philadelphia has to be remailed. Notices for meetings before the first Sunday in the month should be sent in forty-five days before.

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A Little Te Deum for These Times

We thank Thee, Lord,
For mercies manifold in these dark days;—
For heart of Grace that would not suffer wrong;
For all the stirrings of dead dry bones;
For bold self-steeling to the times' dread needs;
For every sacrifice of self to Thee;
For ease and wealth and life so freely given;
For Thy deep sounding of the hearts of men;
For Thy great opening of the hearts of men;
For Thy close-knitting of the hearts of men;
For all who sprang to answer the great call;
For their high courage and self-sacrifice;
For their endurance under deadly stress;
For all the unknown heroes who have died
To keep the land inviolate and free;
For all who come back from the Gates of Death;
For all who pass to larger life with Thee,
And find in Thee the wider liberty;
For hope of Righteous and Enduring Peace;
For hope of cleaner earth and closer heaven;
With burdened hearts, but faith unquenchable,—
We thank Thee, Lord!

—John Oxenham.

CONVOCATION MEETINGS

Since the last issue of THE CHURCH NEWS the convocations of the Diocese have held their spring and summer meetings. A brief summary of the same are given below.

GERMANTOWN

The Convocation of Germantown met in the House of Prayer, Branchtown (Rev. H. G. G. Vincent, rector), on May 21st. At the Holy Communion the Dean, the Rev. Jacob LeRoy, was the celebrant. The Rev. G. William Lincoln was the preacher. In the afternoon the regular business session was held, at which reports from missionaries were received.

The work at Bristol was considered. This town has now become a shipbuilding center and a munition factory will be established, adding together over twenty thousand to the present population. Already $5,000 has been received towards inaugurating work.

CHESTER

The Convocation of Chester met in St. Paul's Church, whose rector, the Rev. F. M. Taitt, is also the Dean. At the Holy Communion the Dean and the Rev. Messrs. Hoyt and Matos officiated, keeping also the twentieth anniversary of their connection with the convocation. At the business session Mr. John R. Wirgman was elected secretary. Committees were appointed on the work at Chadd's Ford, and on the possibilities of the Church in Essington, now a munition center. A committee was also appointed to co-operate with efforts to relieve the housing situation in Chester and neighboring centers of war industries.

SOUTH PHILADELPHIA

The Convocation of South Philadelphia met for business session only at the Church House on May 27th. Appropriations for the ensuing year were made and reports received of the missionary work.

NORTH PHILADELPHIA

The Convocation of North Philadelphia met in the Church of St. John, Northern Liberties, on May 14th. Plans were made to extinguish the deficit already existing through non-payment of apportionments and to see that a future deficit be avoided. On the same afternoon the Woman's Aid met, and it was announced that $1,000 had been raised for the work of St. Ambrose's Mission, and that they were going to do the best they could for St. Augustine's Mission during the fall and winter. After supper, served by the Willing Hands Guild of the parish, the Rev. J. G. Currier spoke of his work as voluntary chaplain at Gettysburg. The Rev. Fr. Panfil, a Polish priest recently received from the Roman Catholic Church and now in charge of a Polish congregation at the Church of the Messiah, told of the formation and growth of his work. Mr. M. G. Marian, an official of the Roumanian Greek Orthodox Church of the Descent of the Holy Spirit, which worships in the parish house of St. John's Church in a large room which the congregation have fitted up as a church, gave an insight into the religious life of his people. The concluding speaker was Mr. Zacker, the diocesan missionary among the Jews. A Jew himself, and converted in England, he came to this country and will soon be ordered deacon.

WEST PHILADELPHIA

The one hundredth meeting of the Convocation of West Philadelphia was held in the Church of St. James, Kingsessing, on the afternoon and evening of May 16th. In the afternoon regular routine business was transacted. Reports were received from the missionaries. Subscriptions were taken to repair damages to the heating plant, caused by freezing, at St. Barnabas' Church. In the evening the Dean, the Rev. S. Lord Gilberson, presented an historical summary of work since the inauguration of the convocational system. Bishop Rhinelander and Bishop Garland also made addresses. A committee was appointed to make a survey of the convocation to locate new missions.

NORRISTOWN

At the meeting of the Convocation of Norristown at Christ Church, Pottstown, Thursday, June 5th, little save routine business was transacted. At the morning service, the Rev. N. B. Groton was the preacher and gave a most instructive review of the impressions received by him from his six months' residence as a volunteer chaplain at Camp Hancock. The Rev. Norman Stockett was selected as Secretary *pro tem.* in place of the Rev. Stanley R. West (on leave of absence in the chaplaincy service), and the Rev. Benjamin S. Sanderson was chosen as clerical member of the Missionary Committee *vice* the Rev. J. Thompson Cole, deceased.

DIVINITY SCHOOL COMMENCEMENT

The commencement exercises of the Philadelphia Divinity School, held in the Church of the Atonement, West Philadelphia, May 22d, were notable for the graduation of one of the largest classes in the history of the school. It is expected that next year's class will be one of the smallest. The Bishop of Bethlehem, chairman of the joint boards, presided, and the address was made by the Rev. Charles L. Slattery, D.D.

Honorary degrees of doctor of sacred theology were conferred upon the Rev. Philip J. Steinmetz, headmaster of the Episcopal Academy, Philadelphia; the Rev. Alfred A. Gilman, president of Boone University, Wuchang, China, and the Rev. Lawrence B. Ridgeley, Dean of All Saints' Divinity School Wuchang. The degree of doctor of sacred theology, in course, was received by the Rev. Edgar L. Sanford.

It was announced that next year a special curriculum of two years' duration, not necessarily including Greek or Hebrew, will be offered for older men who desire to enter the ministry. Special efforts in recruiting along this line are to be made. Emphasis was also laid on the fact that it had been decided by the joint boards that financial considerations would not be allowed to stand in the way of any returned man who desired to study for holy orders. If necessary a fund will be raised for this purpose.

In the afternoon at the last service in the chapel the address was made by the Rev. F. M. Taitt, a member of the Class of 1883, the first to occupy what was then the new site.

The Philadelphia Divinity School property has been sold to the Mercy Hospital for Negro Soldiers and Officers. This announcement was made by the Dean, the Rev. G. G. Bartlett, at the commencement exercises. It has been felt for some time that a change from the present site at Fiftieth and Woodland Avenue, was necessary, and last year the desirability of securing a new site at Forty-second and Spruce Streets was placed before the Diocese and tentative plans for buildings were drawn up. The sale of the property owned by the school since 1882 is therefore the first step in a comprehensive plan of growth and enlargement.

THE WAR COMMISSION OF THE CHURCH

The Executive Committee of the War Commission met in Boston August 16th. Bishops Lawrence, Reese, McCormick and Harding, Doctors Mockridge and Washburn and Mr. Sayre were present.

The committee discussed the problems raised by the new order of the War Department by which the privileges of civilian chaplains are withdrawn. No definite course of action was decided upon, but the Executive Committee would inform the bishops, chaplains and others interested in the work in the camps that no new chaplains should be taken from parishes and allowed to enter upon war work. Chaplains already in camps should continue **until dismissed by their** commanding officers or released by the War Commission. The Executive Committee also wishes to inform those working in camps that it will not allow them to suffer financially in consequence of any sacrifice resulting from the threat-

ened action of the War Department.

One hundred dollars apiece was voted by the Executive Committee to each of the clergymen of the Episcopal Church recently graduated from the Chaplains' Training School, and the same amount will be given to future graduates. This money is for equipment.

Considerable time was spent by the Executive Committee in a discussion of the plan for affiliation between church organizations doing war work and the War Commission. These plans will be made public next week.

The Brotherhood of St. Andrew, the Girls' Friendly Society and the Church Periodical Club have already accepted the terms of affiliation and are therefore the agents of the War Commission for work in their respective departments. All communications dealing with Brotherhood work should be addressed to Mr. F. S. Titsworth, Church House, Twelfth and Walnut Streets, Philadelphia. All suggestions and communications in regard to work among girls should be directed to Miss Belinda Wainwright, Executive Secretary, War Emergency Committee, 281 Fourth Avenue, New York City. All requests for literature of any kind should be directed to Miss Mary Thomas, Executive Secretary of the Church Periodical Club, 2 West Forty-seventh Street, New York City.—*The Churchman.*

CLERGY IN WAR WORK

Austin, Perry Gwynne More, Red Cross Chaplain (overseas).

Ballentine, Frank Schell, Chaplain's Aide, U. S. Navy, Cape May, N. J.

Barnett, Francis Blackman, Captain in Chemical Warfare Division.

Bird, Benjamin Newcomer, Asst. Epiphany House, Camp Meade, Md.

Booth, Samuel Babcock, Chaplain Base Hospital 5, Red Cross.

Chapman, John Henry, Chaplain Base Hospital 38, Red Cross.

Cline, Thomas Sparks, Chaplain 19th Engineers, U. S. Army Lieutenant.

Currier, John Grixton, Chaplain Camp Colt, Gettysburg, Pa.

Evans, Allen, Jr., Chaplain 104th Infantry, U. S. Army Lieutenant.

Groton, John Mansfield, Chaplain U. S. A., American Expeditionary Forces.

Hamlin, Julian Delameter, Chaplain 19th Infantry, U. S. Army Lieutenant.

Huckel, Earle Wentworth.

Jefferys, Edward Miller, Chaplain Base Hospital 10, Red Cross.

Lane, Edwin Selden, Chaplain Red Cross in France.

Mockridge, John, Chaplain War Commission, Executive Committee.

Montgomery, James Alan, in charge Epiphany House, Camp Meade, N. J.

Morris, Joseph Paul, Y. M. C. A. work in France.

Pierce, Charles Campbell, Major U. S. Army, in charge of Grave Registration.

Smith, Walter Wentworth, Asst., Camp Dix, N. J.

Stone, Henry Charles, Y. M. C. A., Camp Kearney, Cal.

Striano, Gennaro, Interpreter with Italian Forces, Sergeant.

Richardson, John Alexander, Chaplain Canadian Artillery.

Washburn, Louis C., Chaplain War Commission, Executive Committee.

West, Stanley Raphael, Chaplain U. S. Army, Lieutenant.

Wetherill, Francis Macomb, Chaplain Red Cross Base Hospital 3, Red Cross.

Yates, John Henry, Chaplain U. S. Navy.

Levis, Norman Van Pelt, Asst., Navy Yard, Philadelphia.

Loop, George Herbert, in charge Camp Dix, N. J.

Green, Robert Bakewell, Base Hospital, Camp Dix.

EPIPHANY CHAPEL AND HOUSE REPORT OF CHIEF OF STAFF

The staff has undergone constant change. Mr. West left us in July to enter the Chaplains' School of the U. S. Army and has since received his commission and is located at Camp Devens. In him we gave a most valuable man to the Government. Mr. Steele left us in August to enter the same school. Too much cannot be said of the remarkable work he accomplished as the Church's representative in Camp Meade for the past year, for the greater part of the time carrying the whole burden of the work, with a faithfulness, self-sacrifice, tact, which made him one of the most influential men in the camp. We have lost him with profound regret. As Messrs. Hamlin and Evans left the staff earlier to enter the chaplaincy service, we are proud to have four stars in our service flag, and feel that this work has done a valuable service in giving our future chaplains the experience of camp life. Mr. White resigned at the end of August, after a zealous service lasting since April.

Mr. West was succeeded by the Rev. B. N. Bird, of Pennsylvania, Mr. Steele by the Rev. Dr. J. M. Magruder, who had already been serving as a volunteer worker. At present the Rev. John W. Walker, of St. Peter's Church, Philadelphia, is giving two weeks' service to the work. These gentlemen, with myself, constitute the present staff.

The work has continued on the lines described in my former report. The complexion of the staff changed entirely with the departure of the 79th Division for foreign service in July. This left behind only the Depot Brigade and the essential camp units. The building up of a new division, the 11th, is now in rapid progress. This chaotic interval between the two divisions has made personal work among the soldiers very difficult, but our labors have been prospered nevertheless. The attendance at the camp service has been greatly increased since May. At a recent service we had as many as sixty men. We have prepared practically a new card catalogue of our men, who number 250, almost every one of whom we have visited and seen personally. The Brotherhood of St. Andrew has been of great service to us in reporting the names of new men, and we come across many others in the services or by chance meetings in the camp. Three soldiers were recently confirmed in the chapel by the Bishop.

We have taken our part in a large and well-planned work in the Base Hospital. Here Dr. Magruder has been acting chaplain for several weeks and he has perfected the plans of the former chaplain, Lieutenant Hewitt, by which there is a large scheme of services on Sunday, including ward services, and visitation of the patients at the bedside and brief services in the wards on Wednesday nights. The scheme is participated in by the army chaplains and the representatives of the different communions in the camp. I doubt whether any hospital in the country has a more effective scheme of religious work than our Base Hospital.

We continue the chapel services at Odenton. Here there is an entirely new constituency, a fresh group of officers having settled their wives in the village. We always have some military men at the Sunday morning service. The officers' wives have formed a Red Cross Group and are meeting twice a week in our house, and greatly appreciate our hospitality.

The house continues to be a center of meeting and hospitality. We have entertained the commanding generals of the camp, the commanders of the Base Hospital, the nurses of the hospital and their officer friends at a dance, the chaplains, the Y. M. C. A. chiefs, the camp pastors of the several communions. We have had small groups from the camp and have entertained many individual officers and men. Also our facilities for lodging visitors to the camp have proved themselves very useful to many and have proved a considerable source of income to the house.

Orders issued by the War Department in July threatened at first sight materially to affect our work in the camp, as they aimed at curtailing all "extra privileges" of civilian chaplains in the camps, on the ground that the increase of regular chaplains would provide sufficiently for the needs of the men. General Gaston, camp commander, most

courteously took the matter up with us and took the ground that our position was not affected. At a subsequent meeting at this house between Major General Carter, division commander, and General Gaston, camp commander on the one side, and Bishop Murray and the staff on the other, the generals expressed their warm appreciation of our work, and in order to give it full military validity, General Carter, having appointed Chaplain Scott, 17th Infantry, divisional chaplain, ordered him to issue letters to the members of the staff, "directing" them to continue their religious ministrations in the camp. We are accordingly now operating by invitation and under orders of the military command, and directly under the supervision of the chaplain of the division. This is a most happy solution of the problem in this camp. The conferences have also resulted in a number of letters from the military authorities giving high testimony to the value of our work. Copies of these documents are submitted along with this.

Your chief of staff undertook this work, promising to stay until September 1st. He feels, for reasons which he has made known to the Bishop, the strain of the work and the necessity of resuming his winter duties, that he must retire at this date, although he can never give up his sense of responsibility for the work. By next week Mr. Bird, whom Bishop Murray has appointed chief *pro tem.*, will be the only resident in the house. It is absolutely necessary, therefore, that a colleague for him should be at once appointed. I refer this urgent matter to your immediate deliberation.

I submit the following conclusions I have reached concerning our policy in the house. Two residents in the house are sufficient. If Dr. Magruder continues his work at the hospital, that would give us a staff of three. Further, I think that we should now leave behind the original plan of having a representative from each of the three Dioceses interested, and rather seek to procure the best men available for the staff. The former geographical character of Camp Meade has ceased, and it is immaterial where the staff comes from, unless it be advisable that the personal connection with Baltimore and the Diocese of Maryland be maintained.

I would call your attention to the fact that Mr. Bird is serving on the staff without expense to the committee, his salary and personal expenses having generously been assured to him by his parish of Gwynedd and a personal friend. I suggest that proper thanks be tendered to these generous promoters of the Church's War Work.

J. A. MONTGOMERY.

Dr. Montgomery has returned to his work in Philadelphia, leaving the Rev. B. N. Bird in charge.

"SOLDIERS' NIGHT" AT TACONY

On the third Sunday night of each month there is held in Holy Innocents' Church, Tacony, what is known as "Soldiers' Night Service." Extracts are read from letters from the soldier boys of the parish, nearly fifty of whom are already "under the flag." Such a service was held on September 15th, made doubly impressive as it was also a memorial of William D. Oxley, the first of Tacony's six hundred soldiers to fall in battle. A letter was read from his cousin, a member of an adjoining battalion, narrating the circumstances of his end. He was killed at night by a bomb from a German airplane.

The cousin happened to go over next morning from his section, and found the chaplain reading the burial office, and helped to suitably mark the grave. On the previous day "Willie" had led into camp ten Huns whom he had captured.

He was a motherless lad of 18, confirmed, two years ago, by Bishop Beecher, and was thereafter a regular communicant. In one of his letters to his rector he said, "I never forget to pray for you." Four of "the boys" connected with the congregation had sent home steel helmets captured from the Germans. The offerings were taken in these, the contents being poured into the offertory plates held at the chancel steps by four members of a Bible class.

R. A. E.

CIVIC PATRIOTIC SERVICE

The union patriotic service of churches which were in active existence in Philadelphia at the formation of the nation was held this year on the Fourth of July at Old Christ Church (Rev. Louis C. Washburn, D.D., rector). In addition to our own Church this includes the Presbyterian, the Lutheran, the Methodist Episcopal, and the Baptist. Some thirty ministers of the various bodies assembled in the parish house adjoining, from which they marched into the venerable edifice. The service was conducted by the Bishop Suffragan of Pennsylvania; the rector of the parish, who read the opening sentences, with the Creed and prayers; the Rev. Victor H. Lukens, pastor of the Old Pine Street Church, representing the Presbyterians, who read the first lesson, and the Rev. Edwin H. Delk, D.D., representing the Lutherans, who read the second lesson. These gentlemen also formed the committee in charge, with the addition of Bishop Berry of the Methodists and the Rev. W. H. Roberts, D.D., stated clerk of the Presbyterian Church. Addresses were delivered by the Rev. James Alan Montgomery, Ph.D.—a great-grandson of Bishop White—who is in charge of Epiphany Chapel and House at Camp Meade, and by the Rev. Carter H. Jones, D.D., pastor of the First Baptist Church, who is a descendant of one of the signers of the Declaration of Independence.

This service has become an annual fixture in the local programme for worthier celebration of Independence Day at Liberty's Birthplace, but it obtained additional interest this year through the special note of the Anglo-American Alliance, which is being sounded in so many places. In the large congregation were representatives of many patriotic organizations, notably the Society of the Descendants of the Signers, the Patriotic Sons of America, the Colonial Dames, the Transatlantic Society, together with the army and navy, the British consul and staff, and many from the various evangelical churches. Among the hymns was that written for Independence Day by the Bishop Suffragan three years ago, which is printed in the Bishop White Prayer Book for Soldiers as No. 53 and used annually at this service.

G. E. P

A LITANY HYMN

(Tune: Hymn 528)

Saviour, Who didst bid us pray
For Thy people day by day,
Guard our Soldiers far away;
  Help them, we beseech Thee.

Guide our Sailors, give them Power
On them all Thy Blessings shower;
In the sharp, decisive hour
  Help them, we beseech Thee.

Bless our Allies, make them strong,
Bind them in a holy throng,
Give them Strength to right the wrong;
  Help them, we beseech Thee

They left all at duty's call,
Wives and homes and children small,
All to fight, but some to fall,
  Help them, we beseech Thee.

Be Thou near 'midst battles' roar,
Near when foemen press them sore,
Give them victory, we implore;
  Help them, we beseech Thee.

For the wounded, Lord, we plead,
For the dying, intercede,
For the captives, in their need;
  Help them, we beseech Thee.

Give to those who fall in fight
Pardon, Peace, and visions bright,
Grant them, Lord, Eternal Light;
  Help them, we beseech Thee.

May Thy will, O Lord, be done,
And a lasting peace be won;
Oh! may all in Thee be ONE;
  Help us, we beseech Thee. *Amen*

WHAT DO YOU WANT TO KNOW ABOUT OUR ARMY IN FRANCE

By JOSEPH H. ODELL in *The Outlook*

Since my return from France I have been deluged with questions by relatives and friends of our soldiers. The queries have not been prompted by mere curiosity; indeed, they seem to me to have had their birth in the heart rather than in the mind. This war, both in its causes and its issues, reaches far deeper than a desire for national glory; it penetrates to the very source of our moral instincts and habits. We not only wish to win the war, but to issue from its awful experiences on a new level of personal purity and national honor. Therefore I hope that this catechism may indicate some of those deeper things for which I sought persistently while moving freely about France from camp to camp and battlefront to battlefront.

Can we learn the truth about our armies abroad? Will the censor allow it to be told?

In five articles I sent from France the censor deleted only three words, and those might have indicated that a certain division participated in the fighting about Château Thierry. I brought back also numerous notes, read by the censor, without a cavil. I may say that the censor was not only just, but unexpectedly helpful, and was glad to have anything pass which did not give away vital secrets of military strategy.

What facilities had you for seeing our troops?

As correspondent of *The Outlook* I was welcomed everywhere, and in the uniform of a Y. M. C. A. secretary I was able to reach the very front lines. By reason of personal friendship with important army officers I had the use of army transportation, which was supplemented by Red Cross transportation. In these various ways I was able to see numerous units and widely different phases of our military expedition, all the way from a great port to the extreme fighting front—the vast S and S camps, the reserve camps, the scattered lumber companies, the aviators, the hospitals, the engineers, the training schools, and the splendid fighting divisions actually in battle. In all, I must have seen hundreds of thousands of our troops.

Tell us something about the general health of our men.

It is excellent, the disease rate being nearly negligible. The soldiers look bronzed, sturdy, and in almost perfect fighting trim. They sleep mainly in the open air, have regular exercise, plenty of plain nourishing food, and are watched over with a scientific skill never known in an army before. Men everywhere were complaining of outgrowing their uniforms. And, by the way, our troops look very soldier-like in their spiral puttees and rabbit caps. On the whole, they appear to be younger and to have greater resiliency than their English or French comrades.

What do they get to eat?

As I messed day after day with both officers and enlisted men I can testify that the food was palatable and nutritious—abundance of white bread, well-cooked fresh meat, bacon, potatoes, beans, jam, pancakes, and sometimes simple sweetened puddings. Even when a big fight is on, the supply trains manage to get to the front, and no praise is too high for those who plan and carry out the supply service. Now and then a battalion may outrun or even lose its field kitchens in the *mêlée,* but this is rare. I saw it happen only once.

Is there much drinking of intoxicating liquors among the Expeditionary Force?

That is a difficult question to answer because it is quantitative. It seemed to me that there was a surprisingly small amount even of the lighter drinks, while whisky, gin, etc., are not obtainable at all. Officers and men both take wine and beer, but the alcoholic percentage in each is so low that no effect is noticeable. All the while I was in France I never saw one enlisted man who even seemed to be under the influence of liquor. Neither did I see any conduct that bordered on rowdyism. I never believed that men—hardly more than boys most of them—in such large numbers could be so orderly and gentlemanly.

What about the sex problem, personal purity?

Mr. Raymond B. Fosdick, the Chairman of the Commission on Training Camp Activities, War Department—the commission which has done and is doing such magnificent work for our armies in the camps and cantonments at home—met me in Paris after he had made a most thorough survey of conditions in France, and he dictated the following statement for my use:

"People back home needn't worry about our boys over here. A finer, cleaner, more wholesome bunch of men I have never met. I have seen thousands of them, all the way from our bases on the seacoast to the front lines; I have eaten and lived with them in their barracks and dugouts. There can be no just grounds for complaints about their conduct on any score. They are here on serious business, and they know it. I have yet to see one of them intoxicated. I do not say there are no cases of intoxication in the Expeditionary Force; I have heard of some. I merely say that, with opportunities for observation somewhat unusual, I have not seen any myself, and I have had similar testimony from the Y. M. C. A. men who have been here for months. One has only to go back twenty years—to Spanish-American War days—to realize what a change has taken place in our ideas of training an army to fight.

"As far as venereal disease is concerned, the official statistics for the month of June show it to be at one-nineteenth of one per cent for the entire American Expeditionary Force. This is considerably lower than it is in the training camps in the United States, where we have been under the impression that we are doing a pretty good job. It is, I believe, lower than the rate in any of the armies now in Europe. Compared with the prevailing disease rate in the civilian population in the United States, it is almost negligible.

"Our men over here are not plaster saints—to use Kipling's expression—'But they ain't no blackguards too.' They are a great lot of upstanding fellows who are hitting hard and proving themselves worthy of our best traditions."

How do you account for this marvelous record of sexual purity?

I will give my reasons without attempting to indicate their relative influence: The men are wiser and more fearful of personal, physical, and moral consequences because of the instruction they received in the camps at home from the Medical Department of the Army, lecturers and literature sent out by the Commission on Training Camp Activities and the Y. M. C. A. and Knights of Columbus; the prophylactic treatment so rigorously insisted upon by the Army authorities for exposed cases; the fact that a large percentage of the troops are at the front and therefore away from temptation; the work of the Y. M. C. A., the Y. W. C. A., and the K. of C. in providing healthful and satisfying recreation and entertainment for the men in their spare time; and last, but by no means least, to the fact that nearly all of our men carry in their pockets, as their most precious and sacred possession, photographs of their women folk at home—wives, sweethearts, mothers. They bring these photographs out for the inspection of any sympathetic eyes at the earliest opportunity. Our men are home-loving, self-respecting, God-fearing fellows, pure and straight, in spite of the fact that a few of the weaker ones fall before the temptations of the larger cities. I felt that it was an unspeakable honor to belong to such a race.

Are they very homesick?

Yes, they are—very. There is no doubt about it. In spite of all that is done for them by the various non-combatant or semi-military agencies, they would all give everything they possess to be back home again—everything except honor. They do not disguise the fact; they are a marvelously ingenuous lot; but they invariably add: "But I wouldn't go back for the world until this show is over;" or, "But we've got to stick it out and

see it through;" or, "We'll stay till the last dirty Hun is dead or cries 'Kamerad.'" They are hungry for letters from home, for a newspaper from the old town, for a word with some one who knows their folks; they are utterly homesick, and they pine for the dear familiar faces and places; but not one of them would turn back across the Atlantic until national honor and international decency have been vindicated.

Do you mean that they are unhappy?

No; for, although homesickness is constantly with them as an undertone, the men are healthy minded and accept gleefully whatever pleasures are available. The Y. M. C. A. huts with movies, theatrical performances, musical entertainments, lectures, boxing and wrestling matches, are always crowded. The Y. M. C. A. is carrying hundreds of the best American performers from place to place, at huge expense, just to brighten the leisure hours of the troops. Also, the men organize impromptu entertainments or sports on their own behalf. Our men, too, are mingling quite freely with the French civilians; I have seen them in scores of French villages and towns laughing and trying to talk with the adults and playing blithely with the children. Nothing has endeared the American soldiers to the French people more than the natural way they have of forming an immediate comradeship with the children.

What can the people at home do to mitigate the homesickness of our men?

Write letters often, and always write cheerful letters. Send photographs of all the loved ones, even if they are only small snapshots. And then subscribe to and work for the war funds of the Y. M. C. A., the Red Cross, the K. of C., the Y. W. C. A., the Salvation Army, and the American Library Association.

Did you see any of our drafted men over there, and how did they feel about their compulsory service?

I saw three divisions at or near the front, and there was no difference apparent between them and the Regulars or National Guardsmen in temper, morale, or bearing. All distinctions have faded, and in France there are only American citizen-soldiers, the exponents of effective democracy.

How do the men get along with their French and British allies?

With the French better than the British. There are such great differences of language, habits, food, and methods between our troops and the French that there is no basis for comparison. We accept their ways as final. But the British are so near to us that the differences are noticeable and noted. I do not mean that there is any bad feeling between our men and the British, but there is not the *abandon* of cordiality that marks our relationship with the French soldiers. And for a while there was a tendency among our men to think that both the French and the British had gone stale, or were war-weary, or were content not to fight very aggressively. But after a few days of fighting side by side in the Rheims-Soissons salient all such impressions were swept away, and our troops have now both respect and enthusiasm for their allies as warriors. But it still remains true that the British temperament, war aims, sacrifices, and contributions on both land and sea are sadly in need of interpretation to Americans.

What do our men think of the German soldiers?

They hate them now, although at first their attitude was rather one of scorn. But they have seen the horrible and gratuitous devastation wrought by the Hun, they have experienced his treachery and brutality upon the battlefield, they have looked upon evidences of his utter beastliness in places recently evacuated, such as Château Thierry, and now they hate him with a clean, manly, and even God-like hatred. They know that all the distinctions said to exist between the German rulers and the German people are the mere fictions of diplomatic *finesse,* and that today there is only one Hun, and that that Hun stretches all the way down from the perjured-souled Kaiser to the purchased-souled private. That is why the American troops are rushing into battle with the cry of "Lusitania" on their lips.

How do our men fight?

In a thoroughly business-like way. Stories of individual valor, sent back by the newspaper correspondents, would make it seem that every American soldier is on his own, and that he fights with the initiative and independence of a knight-errant of old. Of course he does when and where it is necessary. But the impression one gets at the front is that our troops are well disciplined, always kept in hand by their respective commands, and that they carry out the orders of the General Staff with promptness and intelligence. When moving forward into action, they are quiet and solemn; it is only when they are let loose upon the enemy that their individual and irresistible dash is noticeable.

What has been the effect of the Americans on the morale of the other Allied armies?

First of all, I must pay a richly deserved tribute to the influence of the American non-combatant units upon both both the military and civil population of France. When the story of the American Red Cross is fully told after the war, it will be revealed how that magnificent organization held up the morale of the French nation during those dark days following the great German offensive of this spring and before the weight of our military contribution was felt. The unchronicled but glorious work of the Y. M. C. A. in the French armies, known as the Foyer du Soldat, carried hope and courage to our gallant ally just when they were most needed. Americans will always be proud of that vicarious service, and France will always be grateful.

In the next place it is a combination of the quality and the quantity of America's participation which put new life into the other Allied forces. In the first sector held by Americans our men proved that they had staying power and unlimited courage. After the German drive of March certain American units were put at strategic points—all important points—between the extreme German advance and Paris. When the German onslaught of July 15th occurred, there were Americans brigaded with the French at Château Thierry, at Soissons, at Dormans, at Châlons. When Marshal Foch struck back on July 18th, our troops showed at their very best in the open warfare which immediately developed. They rolled up the crack Hun divisions like veterans. They proved, to the High Command, that men taken from civil life could become invincible soldiers in less than a year. The quality amazed the French generals. At that time we had about one million three hundred thousand troops in France, and they were still pouring in at the rate of a quarter a million a month. If a few American divisions could do so magnificently, what must happen when we have a hundred divisions on the line? The vision electrified the French and British. Moreover, the knowledge that such vast and effective reserves were coming warranted Marshal Foch in using his carefully hoarded French and British reserves, and this has meant the continuance of the Allied advance week after week and the breaking of the boasted Hindenburg line.

How are our sick and wounded being cared for?

I was in several of our big base hospitals and many evacuation and field hospitals and dressing stations while in France, and it seemed to me that everything which energetic and mature scientific skill and careful nursing could do was being done for our men. I talked to the patients about the care they received, and from the scores—perhaps hundreds—of soldiers with whom I spoke there was not a single complaint. I marveled at the cheerful and patient courage of our men; although I saw many who were desperately wounded and obviously in great pain, I never heard a whimper or a moan. The Red Cross chaplains were doing fine service in all the hospitals where I met them. The one anxiety that seemed to consume

the patients was to get well quickly in order to fight the Boche fiends again.

Now is the Red Cross functioning in France?

Its work is so multiform that no one observer, in a comparatively limited time, can see more than isolated fragments of its activities. I saw some of its efforts for the refugees, and they were beyond praise. I went to a number of its dispensaries in the munition districts and in the rural districts, and no commendation could be too emphatic for what it is accomplishing among the women and children. I examined the distribution of material to French hospitals through the American Fund for French Wounded, and the task seemed to be efficiently and enthusiastically handled. I watched the stretcher-bearers and ambulance men in their hazardous service at the extreme battle-front, and every man appeared to be worthy of citation. In the battle north of Château Thierry they got men back to the hospitals from the fighting line ten and even fifteen kilometers away within four or five hours of the time they were wounded. Americans who will not support the Red Cross in all its far-flung work of mercy are traitors to humanity.

Is the Y. M. C. A. making good in France?

Beyond the shadow of a doubt. If there is any complaint, it is because the soldiers have taken the Y. M. C. A. for granted, and they expect from it, as their right, services which no organization can perfectly render amid the tumult of war; they have forgotten that it is a voluntary organization, supported by public generosity, doing things that were never done for any army in the world before, dependent largely upon untrained workers, laboring on a scale so vast and against difficulties so formidable that any service rendered is a signal triumph of resourcefulness and pluck. Added to the work done for our men in the training camps at home, the Y. M. C. A. abroad runs the canteen, the library, the amusements and recreations, the vacation areas, hotels in the cities, a marvelous banking system, and whatever else will make for a higher morale in the army. On August 1st the Y. M. C. A. had 2,506 Americans at work in France, with over 1,000 civilian French employees. At the request of General Pershing the Y took over the entire canteen service for the American Army, which means that whatever a unit of our troops is to be found the Y operates a general store in which all kinds of supplies are sold at cost. At the very front and during a battle the Y. M. C. A. secretaries carry cigarettes and chocolates in a pack and give them away to the fighting men. I have not only seen this done, but I have done it myself. Hundreds of entertainers have been sent overseas by the Y to take the dangers out of the unoccupied hours for our men—opera singers, actors and actresses, vaudeville performers, lecturers, etc.; the entertainers go from camp to camp at heavy cost and with great difficulty, and all of the performances are free. Nearly a million dollars a month of soldires' pay is sent back to their friends in America by the Y. Educational work of infinite variety, from college grade studies to simple instruction in English for the illiterates, is being carried on in hundreds of places. All the Y. M. C. A. secretaries are in France at a personal financial sacrifice—not one is receiving as much salary as he did in America. The Y. M. C. A. women canteen workers are bringing a very refining and brightening influence to bear upon the soldiers, and still more should be sent. In a word, the Y. M. C A is rendering an absolutely indispensable service to the American troops, and is as fine an example of applied religion, minus sectarianism, as the world has ever seen.

Does the Y. M. C. A. overemphasize religion?

From personal observation I am inclined to think that the Y. M. C. A. rather underemphasizes it. In the beginning there may have been a few overzealous religionists in the Y organization, but while I was in France those engaged in the field seemed to be so afraid of going to extremes that they did not keep the deeper spiritual motives and incentives sufficiently to the fore. Our boys know the hazards of their adventure, and they are serious; whenever I spoke to them in Sunday services, with simple but reverent directness, they thanked me with manifest gratitude. I have the same testimony from army chaplains and others.

How are the other non-combatant organizations serving the Allied cause?

As far as I could see they were doing splendid work within the limits assigned to them. Compared with the Red Cross and the Y. M. C. A., their work had rather restricted scope while I was there. In the two or three places in which I observed the Knights of Columbus the spirit and quality of their service were very fine; they provided homelike reading-rooms and stretched out a friendly hand to any soldier, regardless of creed or church. The Salvation Army has won the affection of our men, but its efforts are restricted by shortage of money; the Salvation Army reaches the hearts of the boy chiefly through cooking, which brings back memories of home, and by the bravery of its workers in serving as close as possible to the danger-line. The Y. W. C. A. is doing marvelous things for munition workers and government and civilian employees, and receives the encouragement and assistance of the French Government and War Department. The Soldiers' and Sailors' Home on Rue Royale, Paris, is doing a limited but splendid work for our enlisted men who happen to be in the city. The American Library Association is sending out books and magazines, but not yet in sufficient quantities.

If you had to divide, say, $100 or any multiple thereof of your own money between these non-combatant organizations working in France, what would be your ratio, based upon your observations?

Red Cross, forty per cent; Y. M. C. A., thirty-five per cent; the balance between the others. Of course this is a personal answer to a personal question, and is not offered as a fixed and final judgment upon the merits or needs of the respective organizations.

What does our Army need most over there to become the determining factor in the war?

That is the easiest of all questions to answer, because every one in France seemed to agree on the three responses:

1. At least three million men.

2. Not less than twenty-five thousand airplanes.

3. Unlimited machine guns.

When will the war end?

I do not know; no one knows. But our men are praying that it may not end until the militaristic Central Powers are smashed so completely in a crushing military defeat that autocracy can never make its dehumanizing and fiendish might again felt in the world. What our men are most fearful of is that there may be a proneness in influential groups of Americans in America to allow Germany to lay down her arms when her rulers see defeat to be inevitable, and then to sit down at a table with the butchers as though they were equals. Our men feel that any negotiated peace, or any peace based on anything less than a final elimination of Prussian militarism, will be a betrayal of the world's honor, and our heroes, together with their valiant comrades of the Allied armies, will have suffered and died in vain.

What more can we do at home to make victory sure and complete?

Support the Administration promptly and enthusiastically in all war measures.

Insist that politics be cut out of both parties for the duration of the war.

Conserve everything needed abroad and do it cheerfully—food, coal, gasoline, in particular.

Subscribe to the Liberty Loans and buy the Thrift Stamps to the utmost limit of your ability.

Give all the money you possibly can to all the non-combatant organizations

now working for the good of our soldiers at home and overseas.

Remember always that sacrifice is the liberating and redeeming law in this fateful hour and that whatever we may suffer at home cannot match the glorious sacrifices our men are making abroad.

Stamp promptly and heavily upon every least sign of disloyalty or pro-Germanism whenever it manifests itself in word or deed, and always bear in mind that German propaganda now works toward a negotiated peace in order to save the form and fabric of its autocracy.

A MEETING FOR PRAYER

Last winter a number of the clergy were in the habit of meeting (quite informally and without any organization) for prayers at the Chapel of St. Mark's Church. They found it helpful to themselves and believe it brought its contribution to the common good of all. The wish that the practice might be continued was quite unanimous, and this means is taken of making it known among the clergy that such a meeting for prayer is held on the first Monday of each month in the Chapel of St. Mark's Church at 11 o'clock. That hour is chosen in order that there may be no interference in the regular meetings of the clergy in the Church House. It should be repeated that there is no organization of any sort, and no dues.

PRIZE ESSAY CONTEST FOR CLERGY IN RURAL PARISHES

Through the kindness of a friend who desires to remain anonymous, the Joint Commission on Social Service is enabled to offer a prize of $75 for the best essay on the relation of the rural parish to the country community by any clergyman of the Episcopal Church who has done, or is doing, active work in the field. In order to secure something like uniformity of results, the committee in charge of the competition has decided that the essays should be written on one of the two following general subjects:

1. A program for the rural community (based upon your own local conditions)

1. The field as you know it.

2. Agencies at work (local, State, national—voluntary or official).

3. An ideal program for your community (in view of actual conditions and possibilities).

4. The outstanding need of the community.

5. The function of your parish in cooperation with other agencies now working in the field.

In Memoriam

✠

For all the saints, who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest.
Alleluia.

Henry H. Houston, 2d

Word was received by his family on the 28th of August of the death in France of Lieutenant Henry H. Houston, 2d, the only son of Mr. and Mrs. Samuel F. Houston, of Chestnut Hill. The deceased was a graduate of the Wharton School, University of Pennsylvania, '16, and was preparing to enter the Law School when he went to France in 1917 in the Ambulance Unit. When the United States entered the war young Houston enlisted in the artillery, with which he had formerly served on the Mexican Border, later being transferred to aviation, in which he received his commission, leaving for France in June of last year. He met his death while fighting in the Marne sector, and the cable message briefly mentioned that arrangements were being made in Paris for his burial.

Charles Platt, 3d

The vestry of St. Paul's Church, Chestnut Hill, have recorded the following minute:

Charles Platt, 3d, a member of this vestry, passed to the Upper Life on August 21, 1918, in the thirty-eighth year of his age. Mr. Platt may be said to have inherited his interest in this parish. His grandfather, Charles Platt, was one of its founders, and was rector's warden from June 23, 1863, to April 13, 1868, when he moved from Chestnut Hill to the city. In later years, Charles Platt, 3d, came to Chestnut Hill to live, and became a vestryman of St. Paul's Church in July, 1914. A devout and earnest churchman, he took an active part in every detail of the parish work. Possessed of a sunny and winning nature, he was respected and loved by all who knew him. His loss to the parish, to his rector and fellow vestrymen will be great. His love for his Church, even when his health was failing, made him willing to give, without stint, of his time and energy to its welfare, and his example and influence will abide. He was laid to rest at St. Thomas' Church, Whitemarsh, on August 24, 1918.

Peace be to his soul, and comfort and strength to the loved ones bereaved by his loss.

Joseph Hartshorne

Joseph Hartshorne, widely known in business and church circles, died at his residence in Pottstown on August 23d, in the seventy-first year of his age, The deceased was an expert in the iron and steel industries, often being called as an expert witness in metallurgic patent cases, He was an alumnus of Haverford College, the Massachusetts Institute of Technology, and the University of Pennsylvania, A most interested churchman, for over a quarter of a century he had been a vestryman of Christ Church, Pottstown, and for ten years the Rector's Warden,

The Rector and Vestry of Christ Church, Pottstown, Pa., desire to place upon record an expression of the great loss which this parish has sustained by the passing into life eternal on the 23d day of August, 1918, of Joseph Hartshorne, for almost 25 years a member of this Vestry and for 10 years the Rector's Warden. During this time he has been largely instrumental in upholding and developing the work of the parish, especially during an interregnum in the rectorate and through a long term of service as superintendent of the Sunday School.

Mr. Hartshorne has not only rendered invaluable service of wise counsel and loyal devotion to the church, but he has also greatly endeared himself to all his associates, especially the members of this Vestry.

It is therefore, with a profound sense of personal loss, as well as with heartfelt gratitude for the good example of a noble life, that we extend to his bereaved family our deepest sympathy, with the prayer that our blessed Lord, whom he served so faithfully, may be their comforter and guide.

STANLEY R. WEST,
Rector.
HARRY S. CAMPBELL,
Secretary of the Vestry
Pottstown, Pa, Sept. 3, 1918.

WOMAN'S AUXILIARY

The Committee on Colored Missions, Woman's Auxiliary will meet the first Monday in every month during the winter at 11 A. M., at the Church House, unless otherwise ordered.

Officers: President, Mrs. W. W. Pharo, Haverford, Pa.; vice president, Mrs. C. E. Stafford, Haverford, Pa.; secretary, Miss Mary Jackson, Bryn Mawr, Pa.; chairman Box Committee, Mrs. W. Philippus Miller, St. Davids, Pa.

The Bishop of the Diocese will address the November meeting

At the Indians' Hope meeting on Monday, October 28th, at 11 A. M., the Rev. Mr. Creasy, from Ft. Hall, Idaho, will be the speaker. As this will be an especially important meeting all delegates are urged to attend.

The fall devotional meeting of the Woman's Auxiliary will be held in Holy Trinity Church, and the speaker will be Dean Rousmaniere, of St. Paul's Cathedral, Boston. The privilege of hearing

Dean Rousmaniere is one of which every woman should avail herself.

On Monday, October 28th, at 11 A. M., the regular monthly meeting of the Indians' Hope Association will be held in the Church House. As this will be an especially important meeting all delegates are urged to attend.

The regular monthly meeting of the Foreign Committee will be held in the Church House, Monday, October 21st, at 10 A. M. Rt. Rev. Arthur S. Lloyd will be the speaker.

EDUCATIONAL NOTES

On Wednesday, October 9th, at 8 in the evening, Mrs. Pilsbry will open a class for both men and women on the Gospel of the Kingdom, by Bishop Rhinelander.

Please note that this is a special class, arranged for men or for men and their wives, the evening hour being planned for their convenience.

It is hoped that many clergymen and laymen, whether Church-school teachers or not, will avail themselves of this study of the Bible as a whole, of the Church and the Faith in the light of present-day problems.

Send names, if possible, to the Church House, Educational Department, but—come anyhow.

The Advent Call to Prayer is to absorb the teaching force of the Diocese, this fall, so that the normal classes for Mission Study Leaders will not be held until Lent.

Mrs. Pilsbry, Educational Secretary of the Diocese of Pennsylvania, will at once organize a group of 25 women and train them in this work of visiting missioners. These 25 will each in turn train 25 others, who will, during the first week in Advent, make house to house visits to enlist churchwomen in this great call of the church to prayer.

This is the war work of the Woman's Auxiliary of the church in America. All over our broad land the women of the church are to be called to mobilize their prayers and by acts of corporate intercession to release the spiritual power that can alone win the victory and make us fit to share in the reconstruction of a new-born world.

There will be four lessons given to the missioners (or messengers): 1. The Call to Prayer. 2. Repentance. 3. The Message Itself. 4. How to Deliver the Message.

Every woman who reads this should begin at once to pray for the success of this, the greatest spiritual movement the Church has ever undertaken.

There are over 35,000 women in the Diocese of Pennsylvania. Each has her part to play. Those who are not messengers must be on their knees praying for the success of the women who are.

EDUCATIONAL DAY

The annual conference of educational secretaries and mission study class leaders will be held in the Church House on Wednesday, October 16th, led by Bishop Rhinelander.

A Corporate Communion at 8.30 will open the session. All are invited most cordially.

MISSION STUDY CLASS IN THE SPRING DRIVE

The Spring Drive in Mission Study Extension extended far into the summer and met with a warm response.

War work interfered with classes in some parishes and still others are planning to organize groups in the early fall.

The Committee on Extension is still keenly anxious that Bishop Rhinelander's book, "The Gospel of the Kingdom," be studied in every parish of the Diocese and will be glad to send a leader wherever and whenever requested, to give a sample session, to organize a class, or to teach the whole course. Address Mrs. Samuel D. Matlack, chairman, Church House, Twelfth and Walnut streets, Philadelphia.

During the spring and summer, sample sessions were given to the Convocation of South Philadelphia, at St. Davids, Wayne, Incarnation, Morrisville, Old Swedes', Emmanuel, Quakertown, Messiah, Gwynedd, St. Martin's, Oak Lane, Trinity, Collingdale and in several other places. Classes resulted in all of these parishes except one. Three classes followed in South Philadelphia.

A class in Grace Parish, Mt. Airy, repeated the course during the summer, and continued as a prayer group, reading Dr. MacNeille's "Self-Training in Prayer," following a definite program of intercessions and practicing meditation.

K. M. M.

CHURCH PERIODICAL CLUB

To the Librarians—

Appeals have been coming in all the summer to us, and we must try now and answer them. Many grateful letters from recipients have been received. The correspondent has inserted a few to show how in many ways the C. P. C. has been of much help to them. A Domestic Missionary in Alabama writes the following: "Having charge of seven scattered missions over a territory of 156 miles, I want to tell you how much and how valuable the assistance has been you have rendered to me in my work down here. The Sunday School supplies, of quarterlies, leaflets, lesson books and the library you contributed to, this is only a part of what we are grateful to you all for; the Church papers and the tracts have helped us in bringing many into thinking of the Church."

A clergyman from Florida expresses his thanks in this way. "The C. P. C. has been of such great help to me in all my work that I am glad to be able to express to you how especially you have come to my assistance in our missions in such isolated places, and your reading matter has been a mission of help to us. The library you started for us among the mill hands, through St. James' Church, Philadelphia, has been of such great comfort to our young people down here,"

And from the Golden West:

"Dear Friend:

You ask me what cheer? You ask me to write telling you what we have done? This is "The Church of the Peasants," a mission in the vicinity of the shepherds. You send your Church papers, books and magazines to the Rectory, the centre of distribution, with the missionary's wife the librarian. Don't undervalue the cheer which this club brings to many hearts, the reading matter which comes through the courtesy of the C. P. C., is inspiring to all. We live in the vicinity of shepherds, cowboys, peasants. Well, I have ridden the range, plains and mountains of Idaho, but if one sentence that I have written will stick in the hearts of my fellow men, of all this club has been to me and mine out here, I shall have not written in vain."

A clergyman's wife from way far off in Michigan makes this appeal;

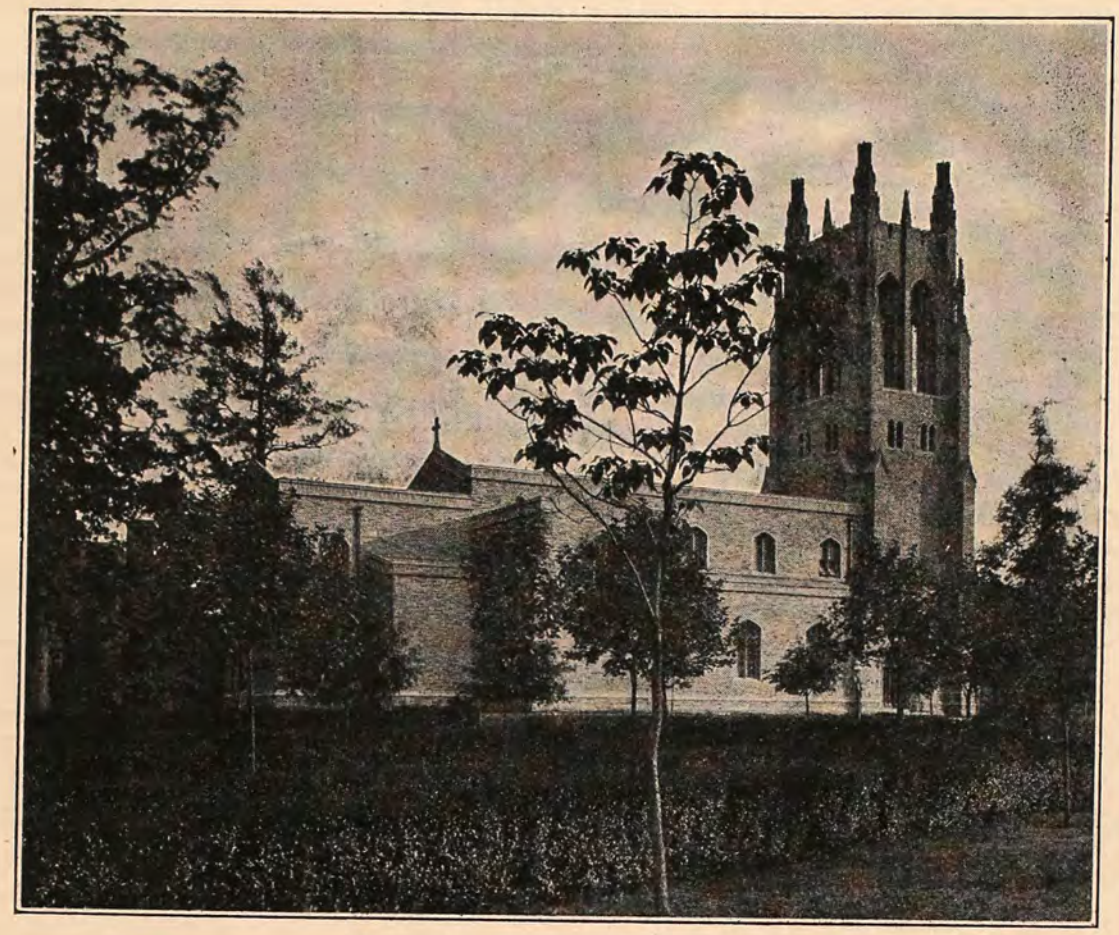
"Dear Mrs. ———

I am asking you a favor. I have charge of about 50 children. They come from the poorest homes here, as I have gathered them from off the streets. They have become much interested in our church and I have trained them to help sing in our little choir. I have established a reading room for them in the hope that I might in this way hold their interest in the church. Will the Periodical Club be able to assist us still? It has been my only hope in times past for which I am truly grateful."

So, with such inspiration as these letters must give to us who often wonder whether we are doing the right thing to them, let us take heart, and start this winter's campaign with renewed vigor and purpose. It is the Advent Call, and let us respond to it with heart and soul, and from our hearts say: "What I can do, I ought to do. What I ought to do, by the grace of God I will do.

"Lord, what wilt Thou have me do?"

MRS. A. F. KEMPTON,
Diocesan Correspondent.



EPIPHANY CHURCH, SHERWOOD

DEDICATION OF THE CHURCH OF THE EPIPHANY, SHERWOOD

With the Bishop of the Diocese officiating, the beautiful new Church of the Ephiphany, Sherwood, Fifty-seventh Street and Baltimore Avenue, the Rev. William Newman Parker, rector, was dedicated on the Fourth Sunday after Trinity, June 23d last. The Bishop also preached the sermon and was the celebrant at the Holy Communion, assisted by the rector. A specially prepared service of dedication was used.

In the course of his sermon the Bishop spoke of the fine spirit of unity prevailing in the parish which, he said, had helped so much to make possible the beautiful structure in which they were worshiping. As he went about the Diocese, the Bishop said he often had occasion to speak of the parish of the Church of the Epiphany and had cited the work of its people as a standard for other parishes.

Notwithstanding the new building has more than twice the seating capacity of the former chapel, the congregation was so large that chairs had to be placed in the aisles to accommodate the more than seven hundred worshipers. The new edifice accommodates over five hundred. When the south transept is completed, the building will seat about seven hundred and fifty persons.

Several years ago it was found that there was not sufficient ground for a group of parish buildings, and in November, 1913, a property was purchased west of the parish house for $8,000. The church property now has a frontage on Baltimore Avenue of 291 feet, with a depth of 160 feet. The construction of the new church was begun in December, 1917, and the cornerstone was laid by Bishop Beecher, of Western Nebraska, on March 6, 1917. If the church had been erected three years ago, when first agreed upon as a necessity by the parish, it would have cost only $54,000, but the formal authorization of the work was delayed until last May, and with the soaring price of labor and materials, the church has cost upward of $105,000. Of this sum the Board of Missions assumed responsibility for $40,000, the remaining $65,000 being shouldered by the parish.

The new Church of the Epiphany is regarded as one of the most perfect specimens of perpendicular Gothic in the country and is the only one which is an exact reproduction of the old churches of the Tudor period in England in the neighborhood of Norfolk. Its appearance is at once quaint and imposing.

The most unique feature of the church is the building of the exterior, which is of tiny stones, instead of the usual large ones. This is the peculiarity of the old Tudor style of the churches in Norfolk, England. The stones are only from three to four inches thick, lending the effect of a Mosaic and giving the building what is termed greater "scale" or height. The small stones were used in Norfolk in the Tudor age because at that time the only stone to be had in the neighborhood was flint stone, which are small in size. Chestnut Hill and Fox Croft stone are used in the church. The appearance of the church is much enhanced by a terrace and a number of fine old trees, which were preserved at the cost of much trouble by the architects during the erection of the building.

A remarkable manifestation of the strength of the parish and the interest of the people in their new church is the fact that although the rector refrained from asking for gifts to furnish the church, desiring that no support should be diverted from the fabric, memorials for this purpose have come in so rapidly that the interior is completely furnished.

A striking feature of the new edifice is the chancel furniture, which is of antiqué oak and for which the parish paid $10,000. The main altar is of Indiana limestone, beautifully carved, and the side altar is of carved oak with the same wood forming a screen as a reredos. The Communion rail is fashioned like a desk, and running its entire length in delicate vine-like carving are the sentences of distribution.

The tower of the church is on the axis of Fifty-seventh Street and can be viewed from every direction in West Philadelphia. It is a memorial to the late Bishop Whitaker of the Diocese, who was an uncle of Mrs. Barker, wife of the rector. Already one bell hangs in the tower, which is the first of a group of chimes, all to be memorials of members or friends of the parish.

When the mission of the Epiphany was created, the site of the new church was in the heart of a farm section. In 1898 Sherwood was a suburb, consisting of not more than one hundred homes. At that time there was a large forest,

extending from Fifty-fourth Street to Fifty-eighth and from Baltimore Avenue north for four blocks to what is now Cedar Avenue.

As a result of a canvass of the neighborhood, conducted by Rev. F. F. Greene, who was connected with the Seamen's Mission, and Charles A. Duhring, there were found a number of residents of Sherwood who expressed a desire to have the services of the Episcopal Church conducted there. In response to this request the first service of the Sherwood Mission was held at Fifty-seventh Street and Thomas Avenue on March 27, 1898, by Mr. Duhring, with twenty-seven persons present. Mr. Greene was temporarily in charge of the little congregation until he secured the services of Rev. Edward K. Tulledge, who succeeded him in a few months. The mission moved at various times to other houses in the neighborhood, and finally was abandoned.

In 1905, Edward M. Cross, a divinity student, undertook to reorganize the church, and with such success that a number of prominent men in the Diocese made generous contributions for its work, and in 1906 a layman donated a large piece of ground at Fifty-seventh Street and Baltimore Avenue and began the erection of a parish building costing $20,000.

In June, 1906, Bishop Mackay-Smith appointed the present rector, Rev. William Newman Parker, minister-in-charge, to take care of the young parish, and on October 14, 1906, the first services were held in the parish building. With the exception of the chairs, the people themselves provided the entire furnishings. It was at this time that the name Epiphany was given the mission. It was not until January, 1907, that the work was recognized as a regular mission of the Diocese.

W. M. K.

NEW ALTAR IN ST. GEORGE'S CHURCH, WEST PHILADELPHIA

A new sanctuary, lady chapel and other additions were consecrated at St. George's Church, West Philadelphia (Rev. G. LaPla Smith, rector), on Sunday, June 2d, by Bishop Rhinelander. The new choir and sanctuary measures 24x38 feet and is separated from the nave by a graceful arch. The altar and reredos, of French Champville marble, present an extremely handsome appearance in combination with the brown tones in the walls. The altar itself is nine feet in length, built with three gradines, with a tabernacle in the center surmounted by a Tudor Gothic dome resting on graceful columns of the same white marble. The reredos is a separate structure, built closely against the wall (with a passageway between altar and reredos). Plain at the base, above the gradines is a tier of chiseled arcading and over all a course of Tudor cresting with finials of the same order, giving the effect of lace work. It is twelve feet in width and rises to a height of fourteen feet from the floor of the sanctuary.

The choir and clergy stalls and pulpit are of oak with Gothic paneling, hand made. Flanking the choir are transepts opening into the choir by large arches, and the one to the right has been made into a lady chapel. Beyond the transepts on the south a sacristy has been built, and a choir room in the basement also serves as the primary room of the Sunday-school.

The whole addition with altar, reredos, and main furnishings is the generous gift of Virginia, wife of the Rev. J. J. Rowan Spong, of the Diocese of New York, now resident at Ardmore, Pa. Additional furnishings have been given by many friends and parishioners as memorials.

The seating capacity of the nave has been increased by one hundred through this addition.

THE PROTESTANT EPISCOPAL SEXTONS' ASSOCIATION

The fourteenth anniversary of the Protestant Episcopal Sextons' Association of the Diocese of Pennsylvania—the only association of its kind in the Episcopal Church—was held at St. David's Parish, Manayunk, on Tuesday, May 14, 1918. At 10.30 A. M. there was a celebration of the Holy Communion in the parish church at which the rector was the celebrant. At 1.00 P. M. the annual luncheon, served by a committee of ladies from the association and the parish, was spread in the parish house and a goodly number of sextons with the ladies of their families and other invited guests enjoyed the hospitality of the association. At the request of Mr. Baker, the well-loved president of the association, sexton of the Church of the Redeemer, Bryn Mawr, the rector acted as toastmaster and splendid addresses were made by the Rev. Joseph F. Earp, rector of St. Paul's Church, Philadelphia; the Rev. George Lynde Richardson, rector of St. Mary's Church, West Philadelphia; the Rev. Edgar LeBlanc, priest in charge of St. Stephen's Church, Wissahickon, and the president of the association. The sextons' wives, under the leadership of Mrs. Baker, created much enthusiasm and sprang a great surprise by donating $10 to the Pension Fund. The rector added to this contribution in the name of St. David's a donation of a similar amount and the communion alms at the Corporate Communion, amounting to $3.05. After the luncheon the members enjoyed a social time around the parish building and grounds until the hour for the annual business meeting. At this meeting the sextons showed their affection for Mr. Elliott by electing him vice-president of the association and tendered the rector a rising vote of thanks for his interest in and support of the association. At supper the honored guests of the sextons were Mr. and Mrs. Edward C. Andrews. Mr. Andrews had been until very recently the accomplished and efficient secretary of the association. To his interest and self-denying labors much of the present prosperity of the association is due. So it was the rector's privilege, acting at the request of the president, Mr. Baker, to present to Mr. Andrews, in the name of his associates, a beautiful gold signet ring and an illuminated address. With Mr. Andrews' interesting and moving response and the singing of a verse of hymn 672 and of "Auld Lang Syne" the anniversary came to a fitting end.

GIRLS' FRIENDLY SOCIETY

The Society throughout the Diocese has been very active in War Relief work all through the summer months. Branches that have usually ceased their activities have had meetings every week, sometimes several coming to one meeting-place, and the combined efforts have meant thousands of surgical dressings, hundreds of pairs of socks and sweaters and made garments to be sent overseas.

The activities of the largest Diocesan unit, the Senior Members' Club, have been directed largely to Navy Recreation. Since May nearly five hundred dollars have been collected with which victrolas and musical instruments have been furnished to the U. S. destroyers *Dent* and *Waters*. With some assistance from the Branches of St. Luke's and St. Michael's, Germantown, and the Church of the Incarnation and Memorial Church of St. Paul, one hundred and seventy-two filled comfort bags were distributed, one hundred and thirty to the destroyer *Dent*, the remainder to a group at the Navy Yard awaiting assignment and some individual men. A large number of good victrola records, games and books were assembled, in which the Church of the Ascension Branch gave notable aid. War Hospital literature has been and is being prepared through the help of the Branch of the Memorial Church of St. Paul. Sweaters and socks were also turned in to the Emergency Aid, and work on comfort bags and property bags for more hospital ships and war hospitals is being vigorously carried on.

A rummage sale, to secure funds for an endowed bed in the American Military Hospital No. 1, is in prospect.

Report of the Treasurer of the Board of Missions, Diocese of Pennsylvania

Contributions to September 1, 1918

The Apportionment to the Diocese for General Missions

The minimum apportionment for the fourteen months ending December 31, 1918, is	$169,817.00
The amount received by the Treasurer toward this from Parish, Individual, Sunday-school and Woman's Auxiliary Offerings to September 1, 1918, is	$94,205.95
One Day's Income Plan	18,189.34
Total	$112,395.29
Also received on account 1917	$502.94
Last year we received to September 1st	$128,356.67

Specials are not entered below because they neither apply upon the apportionment nor aid the Board in meeting its appropriations.

Parish or Mission	Apportionment of Committee	Received from Parish	Received from Sunday-school	Received from Woman's Aux.	Total
Ambler, Trinity	$429.78	$5.00	$100.00	$28.50	$133.50
Angora, Church Home for Children	.....	.....	15.00	.....	15.00
Ardmore, St. Mary's	1,614.68	917.00	117.84	183.71	1,218.55
Bala, St. Asaph's	1,835.68	1,035.50	274.48	75.00	1,384.98
Bristol, St. James'	139.82	36.90	9.95	.....	46.85
" St. Paul's	148.67	.....	.....	.....	.....
Bryn Mawr, Redeemer	3,378.47	3,693.32	21.00	290.00	4,004.32
Buckingham, Trinity (Centreville)	48.48	2.00	.....	3.50	5.50
Centre Hill, Trinity	.27	.....	.....	.....	.....
Cheltenham, St. Paul's	2,414.51	73.30	670.47	83.32	826.99
" Trinity Chapel	28.13	.....	34.00	.....	34.00
Chester, St. Luke's	95.11	.....	75.00	21.00	96.00
" St. Paul's	1,723.67	386.82	500.00	530.00	1,416.82
" St. Mary's	3.97	.....	15.15	.....	15.15
Clifton Heights, St. Stephen's	88.37	.....	54.80	2.00	56.80
Coatesville, Trinity	427.37	10.00	328.25	9.50	347.75
Collingdale, Trinity	122.46	.....	19.84	.....	19.84
Concord, St. John's (Ward P. O.)	10.88	2.00	6.59	.....	8.59
Conshohocken, Clavary	1,005.80	615.21	237.03	30.00	882.24
Darby, All Saints'	180.99	.....	127.00	12.00	139.00
Dolington, St. Wilfred's	.45	.....	.....	.....	.....
Downingtown, St. James'	195.90	17.00 x75.00	150.00	29.00	196.00 x75.00
Doylestown, St. Paul's	190.98	46.75	70.00	.....	116.75
Eddington, Christ Church	59.86	59.86	1.00	.....	60.86
Eddystone, St. Luke's	37.88	.....	12.30	.....	12.30
Fallsington, All Saints'	9.61	.....	14.00	.....	14.00
Frosty Hollow, St. Giles'	.11	.....	.....	.....	.....
Gulph, Trinity	26.34	.....	.....	.....	.....
Great Valley, St. Peter's	14.00	16.00	.....	.....	16.00
Gwynedd, Messiah	467.71	200.00	76.70	15.00	291.70
Hatboro, Advent	37.83	75.66	23.50	.....	99.16
Highland Park, Holy Sacrament	131.07	3.00	80.00	5.00	88.00
Honeybrook, St. Mark's	69.60	.....	2.25	.....	2.25
Hulmeville, Grace	7.43	.....	3.59	.....	3.59
Jenkintown, Our Saviour	1,891.54	1,491.00	121.53	34.00	1,646.58
Kennett Square, Advent	17.51	.....	25.00	.....	25.00
King of Prussia, Mission	.....	.....	25.13	.....	25.13
Langhorne, St. James'	73.39	30.00	27.89	.....	57.89
Lansdale, Holy Trinity	83.93	.....	79.30	.....	79.30
Lansdowne, St. John Evangelist	1,096.01	10.00	250.00	82.00	342.00
Lower Merion, St. John's	657.80	270.00	300.00	40.00	610.00
McKinley, St. Andrew's	1.29	.....	8.34	.....	8.34
Marcus Hook, St. Martin's	29.61	.....	.....	.....	.....
Media, Christ Church	407.33	183.27	126.73	26.00	336.00
Morrisville, Incarnation	21.49	.....	.....	.....	.....
Morton, Atonement	137.40	.....	46.61	.....	46.61
New London, St. John's (Kelton)	4.54	.....	24.70	.....	24.70
Newton, St. Luke's	106.30	55.15	40.00	.....	95.15

Parish or Mission	Apportionment of Committee	Received from Parish	Received from Sunday-school	Woman's Aux.	Total
Norristown, All Saints'	$639.34	$7.00	$466.35	$44.00	$517.35
" St. John's	1,058.07	284.85	108.14	220.00	612.99
Norwood, St. Stephen's	151.53	.....	71.00	.....	71.00
Paoli, Good Samaritan	1,031.96	1,035.62	291.55	25.00	1,352.17
Parkesburg, Ascension	35.12	.....	32.98	.....	32.98
Perkiomen, St. James'	22.94	.....	13.16	.....	.....
Pequea, St. John's	10.67	.....	10.67	.....	10.67
Philadelphia, Advent	41.21	.....	.....	.....	.....
" Advocate Memorial	1,586.54	4.00	400.00	95.00	499.00
" All Saints' (Moyamensing)	554.31	.....	625.00	160.00	785.00
" All Saints' (Lower Dublin)	581.95	486.77	400.00	220.95	1,107.72
" All Souls' (For the Deaf)	96.64	96.64	.....	.....	96.64
" Annunciation	697.50	50.25	.....	5.00	55.25
" Ascension	1,022.54	583.37	16.71	48.60	648.68
" Atonement Memorial	1,657.00	21.00	400.00	45.00	466.00
" Calvary (Germantown)	3,615.94	1,181.78	1,392.00	107.00	2,680.78
" Calvary (West)	393.51	32.87	60.20	.....	118.07
" Christ Church	1,743.03	1,058.42	600.00	5.00	1,663.42
" Christ Church Chapel	817.58	222.68	.....	8.00	230.68
" Christ Church (Germantown)	2,143.02	652.92	117.00	11.00	780.92
" Christ Church (Franklinville)	265.90	.....	53.00	5.00	58.00
" Christ Church Hospital Chapel	.....	.....	.....	11.00	11.00
" Covenant	958.17	30.00	200.00	100.00	330.00
" Crucifixion	183.97	.....	40.52	2.00	42.52
" Emmanuel (Holmesburg)	324.99	21.75	130.33	15.00	167.08
" Emmanuel (Kensington)	207.10	.....	.....	.....	.....
" Epiphany (Sherwood)	644.09	200.00	457.61	.....	657.61
" Epiphany (Germantown)	1,009.65	190.99	180.58	13.00	384.57
" Galilee Mission	.....	5.00	.....	.....	5.00
" Glorei Dei (Southwark)	701.92	25.83	683.32	25.00	734.15
" Good Shepherd (Kensington)	303.75	195.00	80.00	.....	275.00
" Grace	1,147.17	382.38	110.00	30.00	522.38
" Grace (Mt. Airy)	2,119.29	1,349.45	347.90	48.00	1,745.35
" Holy Apostles'	6,475.74	3,479.20	3,663.76	360.00	7,502.96
" Holy Comforter Memorial	465.06	67.00	250.96	.....	317.00
" Holy Comforter (West)	345.63	67.67	58.53	.....	126.20
" Holy Communion Memorial	1,113.84	37.33	836.11	.....	673.44
" Holy Innocents' (Tacony)	281.27	43.82	44.66	.....	98.48
" Holy Trinity	7,408.51	7,149.75	300.00	380.00	7,829.75
" Holy Trinity Memorial Chapel	398.27	266.08	103.72	5.00	374.80
" House of Prayer	64.10	30.00	20.00	15.00	65.00
" Home for Consumptives	.....	.....	34.47	.....	34.47
" Home of Merciful Saviour	.....	.....	187.20	.....	187.20
" House of the Holy Child	.....	.....	.....	.....	.....
" Incarnation (Drexel Hill)	.....	.....	61.27	.....	61.27
" Incarnation	1,746.49	105.00	525.00	22.00	652.00
" L'Emmanuello	12.22	22.22	12.50	.....	34.72
" Mediator Chapel	1,414.95	26.30	250.00	5.00	271.30
" Messiah (Port Richmond)	128.09	.....	57.12	.....	57.12
" Prince of Peace Chapel	848.72	119.91	526.32	35.21	681.44
" Redemption	760.23	8.00	350.00	38.00	396.00
" Resurrection	1,617.61	75.94	275.00	18.00	368.94
" St. Alban's (Olney)	252.61	100.00	.....	.....	100.00
" St. Alban's (Roxborough)	120.41	15.00	25.00	.....	40.00
" St. Ambrose	232.94	75.72	100.00	.....	175.72
" St. Andrew's (Eighth Street)	945.06	59.85	400.00	100.00	559.85
" St. Andrew's (West)	1,500.69	114.65	162.13	25.00	301.78
" St. Augustine's	254.01	.....	.....	.....	.....
" St. Barnabas (Kensington)	299.41	125.04	40.00	.....	165.94
" St. Barnabas' (West)	356.84	.....	160.00	3.00	163.00
" St. Barnabas' (Germantown)	125.28	23.68	101.60	3.00	128.28
" St. Bartholomew's	273.54	.....	94.83	.....	94.83
" St. Bartholomew's (Wissonoming)	121.95	18.00	48.12	34.00	90.12
" St. Clement's	4,255.56	3,017.82	74.23	269.05	3,361.10
" St. Cyprian's	10.31	.....	6.00	.....	6.00
" St. David's (Manayunk)	509.12	.....	.....	43.59	43.59
" St. Elizabeth's	357.73	1.00	50.00	1.38	52.38
" St. Gabriel's	50.63	.....	.....	.....	.....
" St. George Chapel (Venango)	11.09	.....	44.36	.....	44.36
" St. George's (Richmond)	293.72	.....	161.25	.....	161.25

Parish or Mission	Apportionment of Committee	Received from Parish	Received from Sunday-school	Received from Woman's Aux.	Total
Philadelphia, St. George's (West)	$316.90	$25.63	$100.00	$20.11	$145.74
" St. James'	9,461.90	90.00	380.72	282.50	755.22
" St. James' (Hestonville)	339.31	17.45	105.00	.....	122.75
" St. James' (Kingsessing)	514.63	1.00	55.00	2.00	58.00
" St. James-the-Less (Falls of Schuylkill)	799.34	427.89	100.00	.....	527.89
" St. John (Northern Liberties)	133.19	10.00	50.00	.....	60.00
" St. John's (Free)	486.66	.....	50.00	.....	50.00
" St. John Baptist (Germantown)	202.01	5.00	.....	10.00	15.00
" St. John Chrysostom	190.85	.....	25.00	10.25	35.25
" St. John Evangelist	132.32	.....	.....	.....	.....
" St. Jude and the Nativity	1,111.91	.....	177.00	10.00	187.00
" St. Luke and Epiphany	7,788.69	274.78	61.58	107.55	443.91
" St. Luke the Beloved Physician (Bustleton)	144.55	34.55	110.00	.....	144.55
" St. Luke's (Kensington)	831.27	85.50	410.00	.....	495.50
" St. Luke's (Germantown)	3,969.42	1,239.32	227.22	115.00	1,581.54
" St. Mark's (Frnakford)	1,539.20	.....	240.00	13.00	253.00
" St. Mark's	4,997.15	2,112.25	87.46	168.00	2,367.71
" St. Martin's (Oak Lane)	695.89	24.75	131.82	15.00	171.57
" St. Martin's-in-the-Fields	4,694.69	3,916.93	287.31	143.47	4,347.71
" St. Mary's (West)	2,776.82	472.00	216.55	164.00	852.55
" St. Matthew's (Francisville)	2,252.32	750.47	687.73	121.00	1,559.20
" St. Matthias'	997.41	2.00	317.04	187.00	506.04
" St. Michael's	1,187.01	290.58 / x75.00	250.00	99.25	639.83 / x75.00
" St. Michael and All Angels'	97.98	46.00	35.00	.....	81.00
" St. Monica's	162.30	.....	15.00	8.00	23.00
" St. Nathaniel's	515.41	25.00	121.00	3.00	149.00
" St. Paul's (Chestnut Hill)	4,917.77	5,053.10	163.56	435.00	5,651.66
" St. Paul's Memorial (Overbrook)	3,309.03	450.00	300.00	154.15	904.15
" St. Paul's (Aramingo)	320.00	120.70	200.00	25.00	345.70
" St. Paul's Memorial (Fifteenth and Porter Streets)	678.34	80.00	400.00	.....	480.00
" St. Peter's	4,885.57	4,435.09	192.07	235.65	4,862.81
" St. Peter's (Germantown)	3,201.12	807.20	496.58	185.00	1,488.78
" St. Philip's	1,217.90	178.73	321.79	76.00	576.54
" St. Sauveur	74.27	.....	.....	.....	.....
" St. Simeon's (Bishop Steven's Memorial)	1,109.26	75.00	275.00	.....	350.00
" St. Simon the Cyrenian	750.73	51.68	582.17	12.86	646.71
" St. Stephen's	4,954.08	1,341.35	122.62	430.00	1,893.97
" St. Stephen's (Bridesburg)	426.34	.....	50.00	.....	50.00
" St. Stephen's (Wissahickon)	210.93	.....	210.93	.....	210.93
" St. Thomas'	252.73	.....	.....	2.00	2.00
" St. Timothy's (Roxborough)	1,203.08	12.50	1,302.08	47.00	1.361.58
" St. Titus' Mission (Elmwood)	2.30	.....	16.50	.....	16.50
" The Redeemer	.....	.....	47.93	.....	47.93
" The Saviour (West)	4,208.47	749.40	850.00	150.00	1,749.40
" Transfiguration (West)	118.48	.....	22.16	.....	22.16
" Trinity (Southwark)	218.66	.....	.....	.....	.....
" Parish of Trinity Church (Oxford)	460.82	.....	322.54	.....	322.54
" Zion	384.00	41.99	60.45	.....	102.44
" Phillips Brooks Memorial Chapel	96.65	18.72	78.00	.....	96.71
Phœnixville, St. Peter's	880.31	615.88	36.16	42.00	684.04
Pottstown, Christ Church	369.19	35.50	175.00	6.00	216.50
Prospect Park, St. James'	130.94	.....	37.14	5.00	42.14
Quakertown, Emmanuel	6.00	.....	19.01	.....	19.01
Radnor, St. David's (Devon)	460.40	58.75 / x94.94	.....	52.50	111.25 / x94.94
" St. Martin's and Chapel at Ithan	38.61	268.24	.....	108.00	376.24
Ridley Park, St. John Evangelist	.....	.....	22.22	.....	22.22
" " Christ Church	619.44	105.00	.....	.....	105.00
Rockdale Calvary	120.04	.....	125.00	.....	125.00
Rockledge, Holy Nativity	358.77	.....	.....	.....	.....
Rosemont, Good Shepherd	2,676.83	2,700.00	65.00	140.00	2,905.00
Royersford, Epiphany Mission	40.23	.69	32.04	.....	32.73
Southampton, St. Columba	7.48	.....	31.62	.....	31.62
Somerton, St. Andrew's	2.72	.....	.....	.....	.....
Swarthmore, Trinity Mission	118.98	3.00	20.68	10.00	33.68
Upper Merion, Christ Church	264.29	72.52	142.49	7.00	222.01
Upper Providence, St. Paul's Memorial	68.51	.....	36.50	8.00	44.50
Valley Forge, Washington Memorial Chapel	283.18	76.11	30.22	.....	106.33
Warwick, St. Mary's	22.60	.....	.....	.....	.....

Parish or Mission	Apportionment of Committee	Received from Parish	Sunday-school	Woman's Aux.	Total
Wayne, St. Mary's Memorial	$1,765.07	$408.57	$396.87	$102.00	$907.44
Weldon, St. Peter's	120.37	.....	41.07	.....	41.07
West Chester, Holy Trinity	978.93	323.17	290.00	185.40	898.57
West Vincent, St. Andrew's	.84	.....	.....	.....	.....
West Whiteland, St. Paul's	105.23	91.00	.....	21.00	112.00
Whitemarsh, St. Thomas'	976.41	820.00	181.70	39.00	1,040.70
Willow Grove, St. Anne's	70.47	.....	27.44	.....	27.44
Wyncote, All Hallow's Church	749.47	155.00	173.53	15.00	343.53
Wynnewood, All Saints'	322.40	100.00	80.00	.....	180.00
Yardley, St. Andrew's	75.90	6.70	20.37	.....	27.07
Miscellaneous	4,359.20	14,016.04	111.69	1,241.95	15,369.68

SOUTHERN CHESTER COUNTY MISSIONARY FIELD

The southern part of Chester county, reaching from the Main Line to the borders of Maryland and Delaware, roughly 370 square miles, has, outside of West Chester, two small parishes and one mission. The parishes are the old Church of St. John, New London (Kelton station), and the Advent, Kennett Square. The mission was started last fall in Oxford and is showing signs of growth. In addition to Kennett and Oxford the priest in charge is also holding services at St. Luke's Church, Chadds Ford, in Delaware county, where there is a very small congregation of church people at present. During the summer at the last place an attempt has been made with some success to hold services for the community irrespective of church affiliation. There is only one other congregation (Baptist) in the community.

Among the more than 25,000 people of this region there are a number of church people who, living at a distance from any services of the church, have been unable to maintain their church life. The priest in charge at Kennett is making attempts to reach them and carry as far as possible the services of the church to them. In the whole Diocese there is probably no region that has been more neglected and needs more attention than this. Scattered as the people are and with only three small established places, the financial support must necessarily come largely through the contributions of the convocation. In the long run, however, such help as may be given, should bring large returns in strength to the church if not in actual money contributions.

On July 14, a combined service for Oxford, Kelton and Kennett was held at Kelton, when the Bishop Suffragan confirmed four candidates from Oxford. In one family near Oxford nine persons were recently baptized. Patient ploughing and sowing is needed and then if the laborers be not too few, there should be a plentiful harvest.

Through the courtesy of the rector of St. Luke and the Epiphany a service for the relatives and friends of Base Hospital No. 34, U. S. A. (the Episcopal Hospital Unit, now in active service overseas) was held on Sunday afternoon, April 28th, with a very large congregation present. The full choir of the church rendered a splendid program of instrumental and choral music. The rector of the church, the Rev. Dr. Steele, made a patriotic address. A liberal offering for the unit was also received. "Home Unit No. 34," under whose auspices this service was held, is doing effective work in binding together the families of the members of the unit, and their monthly meetings, on the third Thursday afternoon, in St. James' Guild Hall, are proving increasingly interesting. There are at present almost 400 enrolled members. The Guild Hall is open to the unit each Tuesday "for work," and several packing cases of knitted goods and surgical dressings have been forwarded, besides a draft for $1000. The Rev. Benj. S. Sanderson, of Wyncote, is president of the Home Unit, and Mrs. Edwards F. Leiper is the secretary and treasurer.

The Tuesday Missionary Bible Class, which has been held at the Bishop's House during the winter, held its last session on April 9th. The class has been led by Dr. W. H. Jeffreys, superintendent of the City Mission; Mrs. Charles R. Pancoast, and Dr. W. C. Sturgis, secretary of the educational department of the Board of Missions. Bishop Rhinelander conducted the last two sessions. By unanimous vote it was decided to continue the class next winter. The proceeds of a rummage sale, $2,000, was given to the Bishop for the Episcopal Hospital.

The fourth annual service of the Bishop's Bricks' Fund was held in St. Luke's Church, Germantown, on the Eve of Whitsunday. The church was crowded with children and grown people. The aim is to get every man, woman, and child in the Diocese to contribute at least one "brick" (ten cents) a year to further the work of Church Extension. It may be done through the various organization as well as through private subscription. The children visualize their offerings by building little cardboard "churches" for the Bishop. Many of these are works of art and skill. One built by those of the parish of St. Martin-in-the-Fields is a copy of the parish church, in its beautiful greensward setting. Thirteen such copies were received by the Bishop this year. From St. Peter's Church, Germantown, came also a unique parish house, in which, through the open door, one could see a group of children building a Bishop's Bricks' church. The total offering amounted to $700, representing small sums from forty-five parishes, five being new this year. After the service the children enjoyed a feast of ice cream. A picture was taken, showing the Bishop surrounded by the children holding their little churches.

Ninety young men of high school age were guests at a dinner held at the City Club on Friday evening, May 17th, that they might be brought into contact with the Bishop, the clergy, and others interested in recruiting for the ministry. It was the first event of its kind held by the Church in Philadelphia and the response was all that could have been desired. No attempts were made to pledge the boys. Addresses were made by Bishop Rhinelander, the Rev. A. Elmendorf, of Newark, and the Rev. John Magee, of China.

The Rev. Frank B. Barnett has resigned the rectorship of Christ Church, Ridley Park, to re-enter the army. Mr. Barnett had served for a year across seas as chaplain of the Base Hospital equipped by the Roosevelt Hospital of New York City, returning to this country on leave of absence in June last. Recently he has been given a commission in the U. S. A. as captain in the Chemical Warfare Division.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   (*b*) By printing letters and pastorals by the Bishops from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   (*a*) By publishing reports and appeals.
   (*b*) By recording current news and events.

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THE BISHOP SUFFRAGAN

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Confirmation Appointments for October and November

October 6. Nineteenth Sunday after Trinity
Evg. HATBORO—*Advent Church*.....The Bishop
A. M. WHITEMARSH—*St Thomas's Church*, The Bishop Suffragan
Evg. AMBLER—*Trinity Church*.....The Bishop Suffragan

October 7-10.
The Bishop at the Centennial Celebration of Auburn Theological Seminary, at Auburn, N. Y., as Representative of Oxford University, Oxford, England.

October 8. Tuesday
CONVOCATION OF NORTH PHILADELPHIA

October 9. Wednesday
CONVOCATION OF WEST PHILADELPHIA

October 11. Friday
Evg. WELDON—*St. Peter's Church*.....The Bishop

October 13. Twentieth Sunday after Trinity
A. M. LANSDALE—*Holy Trinity Church*.....The Bishop
A. M. JENKINTOWN—*Church of Our Saviour*, The Bishop Suffragan
Evg. WILLOW GROVE—*St. Anne's Church*, The Bishop Suffragan

October 15. Tuesday
CONVOCATION OF GERMANTOWN

October 16. Wednesday
Evg. PHILADELPHIA—*Transfiguration Mission*...The Bishop

October 20. Twenty-first Sunday after Trinity
Evg. POTTSTOWN—*Christ Church*.....The Bishop
A. M. ROYERSFORD—*Epiphany Church*.The Bishop Suffragan
P. M. VALLEY FORGE MEMORIAL.....The Bishop Suffragan

October 22. Tuesday
CONVOCATION OF CHESTER

October 24. Thursday
CONVOCATION OF NORRISTOWN

October 25. Friday
Evg. GULPH MILLS—*Trinity Church*..The Bishop Suffragan

October 27. Twenty-second Sunday after Trinity
A. M. ROCKLEDGE—*Holy Nativity Church*.....The Bishop
P. M. PHILADELPHIA—*Trinity Church, Cheltenham*, The Bishop
A. M. BRIDGEPORT—*Christ Church, Upper Merion*, The Bishop Suffragan
Evg. CONSHOHOCKEN—*Calvary Church*, The Bishop Suffragan

October 28. Monday
CONVOCATION OF SOUTH PHILADELPHIA

October 30. Wednesday
Evg. PHILADELPHIA—*Emmanuel Church, Holmesburg*, The Bishop

November 3. Twenty-third Sunday after Trinity
A. M. NORRISTOWN—*All Saints' Church*.....The Bishop
P. M. NORRISTOWN—*St. John's Church*.....The Bishop
A. M. PHILADELPHIA—*Holy Innocents' Church, Tacony*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Luke's Church, Bustleton*, The Bishop Suffragan

November 6. Wednesday
Evg. PHILADELPHIA—*St. Stephen's Church, Bridesburg*, The Bishop

November 10. Twenty-fourth Sunday after Trinity
A. M. PHILADELPHIA—*Trinity Church, Oxford*....The Bishop
P. M. PHILADELPHIA—*Trinity Church, Crescentville*, The Bishop
A. M. PHILADELPHIA—*St. David's Church, Manayunk*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Alban's Church, Roxborough*, The Bishop Suffragan

November 13. Wednesday
Evg. PHILADELPHIA—*St. Paul's Church, Chestnut Hill*, The Bishop

November 15. Friday
Evg. PHILADELPHIA—*Grace Church, Mt. Airy*, The Bishop Suffragan

November 17. Twenty-fifth Sunday after Trinity
Evg. PHILADELPHIA—*St. Barnabas' Church, Germantown*, The Bishop
A. M. PHILADELPHIA—*Epiphany Church, Germantown*, The Bishop Suffragan
Evg. PHILADELPHIA—*St. Stephen's Church, Manayunk*, The Bishop Suffragan

November 19. Tuesday
PROVINCIAL SYNOD AT BALTIMORE

November 22. Friday
Evg. PHILADELPHIA—*House of Prayer, Branchtown*, The Bishop

NEWS·DEPARTMENT

THE REV. B. S. SANDERSON, EDITOR, WYNCOTE, PA.

Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

At its annual commencement last June Williams College conferred the degree of Doctor of Divinity (*Honoris Causa*) upon the Rev. George L. Richardson, rector of St. Mary's Church, West Philadelphia.

The Rev. S. Ardmore Caine, M.S., of the clerical staff of St. Clement's Church, Philadelphia, has accepted an invitation from Grace Church, Mt. Airy, to serve as minister-in-charge "for the duration of the war" and entered upon residence the fourteenth Sunday after Trinity. For the summer months the parish has been most acceptably served by the Rev. Dr. Rodgers, President of St. Stephen's College.

The vestry of Holy Apostles' Parish, Philadelphia, have granted a leave of absence to their rector, the Rev. Dr. Troop, until the New Year, so that on and after September 1st he may be in residence as chaplain at Camp Dix.

Pending the occupancy of its new permanent site in West Philadelphia, the Philadelphia Divinity School will use the Parish House of St. Andrew's, Eighth Street below Spruce, for recitation and library purposes. The students will be housed at 901 Clinton Street. Dean Bartlett and his family will occupy the residence, 316 South Tenth Street. An interesting coincidence is that in St. Andrew's Parish House, more than fifty years ago, this "School of the Prophets" had its modest beginnings.

In the past year a notable work has been done in the Port Richmond district of Kensington among the Polish population by the Rev. Mr. Panfil, himself a Pole, using the facilities ogered by the Church of the Messiah, the Rev. Chas. L. Fulforth, rector. One promising feature of the work is a parish school with fifty or more pupils in constant attendance. Last June Bishop Rhinelander administered Confirmation to a class of thirty-three persons presented by Mr. Panfil.

During the absence of the rector in July and August, the Rev. A. J. P. McClure has been officiating at the Sunday services in St. Philip's Church, Forty-second Street and Baltimore Avenue. Dr. McClure's address will be for the present "St. Leonard's School, Ventnor, N. J."

To cope with the extraordinary growth in population in and about Philadelphia, Mrs. Woodward has given Bishop Rhinelander the sum of $10,000 to defray the erection of Chapels at Hog Island and Edge (near Bristol). The two chapels will be of similar designs, the plans for which have been prepared by Prof. Land, of the Department of Architecture, University of Pennsylvania. The chapel at Hog Island will be more especially for the negroes at work there.

Many public bequests aggreating more than $28,000 are contained in the will of the late Mrs. Carrie P. Miles, who died in July at her summer home, Secane, Delaware County, among them $5,000 to the Philadelphia Divinity School. A trust fund of $40,000 is created for the benefit of a sister, at whose death legacies are to be paid to various charities and philanthropies from the principal. Among these are $5,000 each to the Home of the Merciful Saviour and the Consumptive Home of the City Mission at Chestnut Hill. After many private bequests to relatives and friends (including a gift of $1,000 to her rector, the Rev. N. V. P. Levis) the residue of the estate is bequeathed to the Church of the Incarnation, Broad and Jefferson Streets, to provide a set of chimes. The entire estate is named as "of $100,000 and upwards."

At its concluding meeting in June last, prior to the summer recess, the Clerical Brotherhood selected as the Executive Committee for the season 1918-19 the Revs. Walter A. Matos, H. M. G. Huff, Charles A. Ricksecker, Benjamin S. Sanderson and William H. Boswell. The committee organized subsequently with the selection of Mr. Matos as chairman.

The Rev. Dr. James A. Montgomery has been serving since May 1st at Epiphany House and Chapel, Odenton, Md., the headquarters of our Church's work at Camp Meade. Since July, upon the retirement of the Rev. Stanley West (sent to the Chaplains' Training School to prepare for a commission—since received—as chaplain in the U. S. Army), he has had the assistance of the Rev. Benjamin N. Bird, rector of the Church of the Messiah, Gwynedd, who has been given a six months' leave of absence for this service.

During the summer a merger has been effected between old St. John's Church, Third Street below Brown, and Emanuel, Marlborough Street above East Girard Avenue, in what is known as the "Northern Liberties" district. There is a possibility that the parish of the Advent, Fifth and Buttonwood Streets—the parish in which Phillips Brooks began his ministry—may also be included. The Rev. Edwin S. Lane, rector of St. John's, under appointment of the Bishop, is for the present to continue in charge of the combined work. Mr. Lane has been granted a leave of absence for chaplain's duty "for the period of the war," and is now overseas. During his absence the work is in charge of the curate, the Rev. George B. Krantz, Jr. The former rector of Emanuel, the Rev. Edward Giles Knight, has resigned after a rectorship of over twelve years and has been appointed by the Bishop as missionary of the Incaration, Drexel Hill, where a most promising work has been inaugurated and where it is proposed in the immediate future to erect suitable buildings for which artistic plans have been prepared. Mr. Knight went into residence at Drexel Hill July 1st. The Rev. George Mair is officiating at St. John's.

The Rev. Roy I. Murray, after over a year's service abroad as a volunteer chaplain, has returned to this country and has accepted a mastership in St. Mark's School, Southboro, Mass. Prior to going overseas Mr. Murray was the missionary of the Church of the Advent, Hatboro, Convocation of Norristown.

The Rev. Arnold Harris Hord, the registrar of the Diocese and sometime rector of St. Michael's Church, Germantown, has accepted his appointment as secretary to the Bishop of the Diocese. This is an announcement which will be favorably received throughout the Diocese. His singular fitness for the place will be recognized by all who have any official relation with the Bishop's office. The Bishop and the Diocese are to be congratulated that Mr. Hord has finally consented to accept this somewhat exacting post.

On Trinity Sunday, in the Church of the Advocate, Philadelphia, was held the annual ordination for the Diocese, Bishop Rhinelander officiating, assisted by Dean Bartlett, members of the faculty of the Philadelphia Divinity School

and others of the clergy. The preacher was the Rev. George Lynde Richardson. The Rev. Earle W. Huckel was advanced to the priesthood, and Messrs. Edwin W. Gray, Bayard H. Goodwin, Albert H. Holt, George E. Boswell and Arthur Murray, Jr., were made deacons. Of the above, Mr. Gray has become curate at old Christ Church, Philadelphia; Mr. Boswell curate at the Church of the Resurrection, Philadelphia; Mr. Holt is in charge of the mission at West Manayunk; and Messrs. Goodwin and Murray have accepted work outside the Diocese—in Wilmington, Del., and South Bethlehem, respectively. The Rev. Mr. Huckel is at the Chaplains' Training School preparing for chaplaincy work. On the Tuesday in Trinity Week Bishop Rhinelander ordained to the diaconate, in Christ Church, Philadelphia, Mr. Duane Wevill, a former minister of the Reformed Episcopal Church and a graduate in the Class of '17 of the Philadelphia Divinity School. Mr. Wevill has accepted a position as curate of St. Michael's Church, New York City.

Among clerical changes since our last issue, as reported from the Bishop's office, we note the following: The Rev. Britton D. Weigel has resigned from Trinity Church, Southwark, to accept work in Montana; the Rev. C. C. Waugh has been appointed missionary of St. Gabriel's, Feltonville; the Rev. Charles L. Manuel has left St. Mary's Chester, for Porto Rico; the Rev. Edgar N. LeBlanc is in charge of St. Stephen's, Wissahickon; the Rev. David L. Sanford is in charge of St. John's, Concord.

The Rev. William H. Boswell, with the consent of his vestry, has added to his duties as rector of Trinity Church, Ambler, the acceptance of a mastership in the Lower School of the Episcopal Academy, Philadelphia.

The Rev. Edwin R. Noble has tendered his resignation of All Saints' Church, Norristown, which has been accepted, to take effect October 1st or thereabouts, at which time Mr. Noble hopes to have completed the installation of a $6,000 memorial altar and the other changes which have been made recently for the betterment of the interior of the church and which add to the effectiveness in the better rendition of the services.

The vestry of the Church of the Atonement, Forty-seventh Street and Kingsessing Avenue, have elected the Rev. James M. Collins, rector of St. Paul's Church, Lansing, Mich., to succeed the Rev. Charles W. Schreiner as rector, and he has accepted the call. Mr. Schreiner's resignation takes effect September 1st. He will take charge of a church farm school at Glen Loch, Pa. He has been rector of the church six years. The new rector was born here, February 28, 1882, the son of James W. R. and Alvaretta M. Collins. His father was associated with J. R. Wood, passenger traffic of the P. R. R. After attending the Central High School he engaged in business several years before entering the University of Pennsylvania, from which he was graduated in 1911. He studied in the Philadelphia Divinity School, graduating in 1913. He served as assistant minister in Cincinnati, Ohio, and Detroit, Mich., and since March, 1916, has been rector of St. Paul's Church, Lansing, Mich. In August, 1916, he married Miss Evelyn Risley, of Bellevue, Ky.

Sunday, September 1st, the first services of the projected mission of the Chester Convocation was held in the P. O. Building at Sixty-ninth and Chestnut Street Boulevard, with the Rev. O. A. Tarrant, M.D., in charge. The neighborhood is one that is developing rapidly and gives great promise. A census made last spring showed over fifty families connected with our Church in the immediate neighborhood and many more within a few minutes' walking distance. Foundations for over two hundred new houses have been laid within a few months and houses being built are often sold before completion. The Convocation has secured about an acre of ground, in what expert judgment pronounces the most advantageous location in the neighborhood, on which it is confidently hoped to erect suitable buildings after the war. The name of St. Giles has been given to the mission.

Bishop Garland and several of our diocesan clergy were in attendance during early July upon the sessions of the Country Church Conference at State College. The Conference, which is interdenominational, is yearly increasing in interest and importance as bearing upon the problems connected with rural churches and is attracting to itself the leading experts in this department from the various religious bodies of the Commonwealth.

Bishop Garland officiated on a Saturday afternoon in August at the dedication of a sylvan chapel in the heart of a dense grove on the upper Perkiomen, which has been erected for the use of the Boy Scouts of Montgomery, Delaware and adjacent counties at their camp along the Unami Creek. It is described as "a primitive, yet most impressive structure." It is the gift of Dr. Wilbur, of Bryn Mawr, and a memorial stone on one of the walls of the chapel states that "This Chapel is dedicated for high ideals and noble lives to the Boy Scouts." Several hundred Scouts have occupied the camp during the summer.

At the invitation of the vestry, the Rev. Clarence C. Silvester has entered upon residence as minister-in-charge of the Church of Our Saviour, Jenkintown, in the absence of the rector, Rev. John M. Groton, now in France "for the duration of the war." Mr. Silvester, who is a son of a former rector of the Church of the Advocate, Eighteenth and Diamond Streets, has been given the use of the rectory, which he is now occupying with his family. He will have entire charge of the services and work at the parish church, the Rev. Mr. Rudderow confining himself exclusively to his duties as vicar of St. Anne's Chapel, Willow Grove. The Rev. Dr. George C. Foley terminated a year's ministrations as officiant and preacher at the Sunday morning services on the last Sunday in August, when substantial recognition was given him by the congregation of his most acceptable services. Mr. Groton, who since September, 1917, has been the chaplain of Base Hospital No. 34, U. S. A., now in France, has received a commission as a regular chaplain in the U. S. A. Expeditionary Forces.

The experiment of a year ago, repeated this season, of holding open air services during a part of the summer months on Sunday afternoons on the site of the projected cathedral on the Parkway, has proved most successful. Beginning on Trinity Sunday, with Bishop Rhinelander as preacher, and continuing through the first Sunday in August, they have been given hearty support. The music and choir has been under the efficient direction of Mr. Frank Longshore and the hearty singing of the patriotic hymns has proved most attractive.

The Rev. Howard M. Stuckert, rector of Christ Protestant Episcopal Church, Woodbury, has accepted the rectorship of the Church of the Holy Comforter, Forty-eighth Street and Haverford Avenue, which has been without a rector since the death of the Rev. Edward James McHenry last Easter. Mr. Stuckert entered upon his new duties on Sunday, September 1st. Mr. Stuckert comes of old American ancestry. He was born in Philadelphia thirty-four years ago, and attended the Central High School before studying at the University of Pennsylvania and the Protestant Episcopal Divinity School. He became assistant to the Rev. Dr. Johnston at the Church of the Saviour, Thirty-eighth Street above Chestnut, where he labored a year. In the next two years he was at St. Mary's Church, West Philadelphia, as assistant to the Rev. George L. Richardson. For the last five years he has been rector at Woodbury. Mr. Stuckert has also accepted a position on the teaching staff of the University of Pennsylvania.

THE PROBLEM OF PAIN FROM THE POINT OF VIEW OF "OVER HERE"

A Red Cross Chaplain in a Base Hospital has a viewpoint in these days quite unique. Especially is his theological background undergoing fundamental changes as to expectant reactions in his own mind as well as those of the wounded boys.

Such has been my experience, and it is thousands of times repeated and duplicated by the heroic patients. The essential factor in this whirl of carnage and suffering is that what would have been intense hardship for the individual soldier a year or so ago is now a genuine pleasure. Creature comforts without which one thought he could not live are non-essentials here. Events which would have caused agony in America to most of the boys, we now see are mere trifles.

For example, great gashes and tares of the flesh, members lost, sight, hearing, property, friends and comrades gone, and a hopeless, poverty-stricken future awaiting one, maybe, are not considered in the realm of pain at all, but more often as the badges and emblems of a great and bouyant pleasure.

Pain scarcely exists in warfare. Is the problem of pain eliminated, therefore, from the point of view of "over here?" Yes and No! Let me explain. First, our theological scheme of things, we learn from the heart of Dr. Illingworth in the Lux Mundi papers, attributes pain as an instrument of God inaugurated in this world to develop character, and thereby checking our progress in an evil direction. But the facts "over here" do not substantiate this argument in the least.

In the first place, when a lad is recovering his supreme impulse is to return to the front; and when they have consciousness after being hit, sniped or gassed, their only desire is to retaliate, and the sense of pain is not present. Or if pain does rise above the subliminal consciousness it is at once overlooked and ignored, scorned, abated by other dominant senses and motives. Therefore pain is a lower and not infrequent baser subjective agency rather than a God-given factor in the moral make-up of the man. He is actuated by higher motives of loyalty to the cause or the desire to win, or to save his comrades, or some equally unselfish motive. Hence pain is a rather selfish characteristic of the soldier of the Stars and Stripes.

So also I believe pain is a *self-centred* attribute of the mental framework of the soldier of the Cross. Anything which is drawing one within oneself is unchristian in so far as it regards one's own feelings rather than those of others. If pain does this it cannot, therefore, be a grace divine and a God-given measure for the establishment of character.

Those who will examine their own inmost feelings will agree that they do not relish pain. They resent it. They hate it. They cannot readily believe that the God of mercy and of tender care inflicts pain upon His loved ones. Acute forms of monasticism or self-abnegation, self-induced torture, such as the wearing of nail belts, hair shirts, emaciating fasts, never have become popular among Christians!

Pain is an instrument of the devil to make us complain against God. True it is, there is a misinterpretation and overdawn emphasis on the idea of taking up our cross and following Christ. That was not recommended for our pain, but for our joy, as it was the joy of our Saviour.

Base Hospital No. 3 is somewhere in France. It is composed of doctors and nurses from Mt. Sinai Jewish Hospital of New York City. The Aumonier or Chaplain is a clergyman of the Episcopal Church. Protestant, Roman Catholic and Hebrew are united in eradicating pain and suffering to body and soul where it exists.

Our doctrine of God emphasises among all religions and faiths that the auspices of God are positive. Pain, however, is a negating force in society.

We speak of God as goodness, mercy, love. He is these things. They are His parts. From what has been said it appears to be inconsistent, then, to attribute to God an unharmonious element in the divine nature. So in all sincerity let us place honor where it is due, but put pain where it also belongs; and that is apart from God. There is a practical reason for this in wartime. We must make our religion as attraactive and as true as it can be made. Men are thinking deeply on their hospital cots. Their minds are more open and receptive than ever in the history of the world to the religion which is true.

One of the tests of Christianity over other religions has been accepted as the main strength of the religion of the Crucified. First of all, He bore the pain. He suffered for us. He raised religion from a pain economy to a pleasure economy. We are asked to follow in His steps, but not to repeat nor endure His pain, nor a life of pain. Our object is to drive pain with the devil from the earth. On this account the Red Cross rises to express in one united body the spirit of the Christ and His answer to the problem of pain as it is viewed "over here."

FRANCIS M. WETHERILL.

[The most interesting letter printed above shows what transformations the war is working in religious thought. Chaplain Wetherill has been but a short time in his work, but already he finds his ideas about pain revolutionized. He is quite right in asserting that most Christian teaching about pain has been unchristian. Everyone was encouraged to look upon the happenings of the universe as if they had been especially arranged for his moral benefit! An old lady on a steamship, which was disabled in midocean by a broken shaft, was the only perfectly resigned person on board. She said she knew it was a judgment on her for her sins. She was rather proud and pleased that God should take so much trouble to set her right. Pain has been treated by Christian teachers entirely too subjectively, as a thing to be accepted and used for moral development, while Science has treated it as an evil, to be reduced and abolished, with the result that to Science, rather than to the Church, belongs the credit for reducing pain, and with the further result that so-called "Christian Science" has arisen as an exaggerated but healthy reaction and protest against much so-called Christian teaching on the subject. The doctor who first used an aneasthetic in an operation was rebuked by theologians of his day because he had no right to remove an instrument of God for man's good! He replied that in the case of the first surgical operation on record, the removal of one of Adam's ribs, the Divine Surgeon had first put the patient into a "deep sleep," which was what he did in his operations. Many Christian teachers seem to have overlooked the fact that Christ treated pain as a hostile thing, as shown by His acts in removing it, and in His words in speaking of it: "Should not this woman, whom the Adversary hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" The Chaplain's letter is a warning to us that those who come back will do so convinced that nothing need or should be endured one minute after it is possible to cure it; and one of the benefits of the war will be that the old attitude of the Church—that pain is a good thing—which would have paralyzed all medical, sanitary and social progress, will be abandoned. All success to the Chaplain and his hospital in *fighting pain*.—ED.]

The Rev. R. K. Yerkes, D.D., has been asked by the vestry of St. Matthew's Church, Eighteenth and Girard Avenue, to act as minister-in-charge during the absence of the rector, the Rev. Dr. Pierce (in charge of the Registration of Graves Service in France), and has accepted, assuming the position September 1st. Dr. Yerkes has been acting as special preacher at St. Matthew's for over a year. His P. O. address is changed from 3437 Woodland Avenue, Philadelphia, to Box 247, Merion, Pa.

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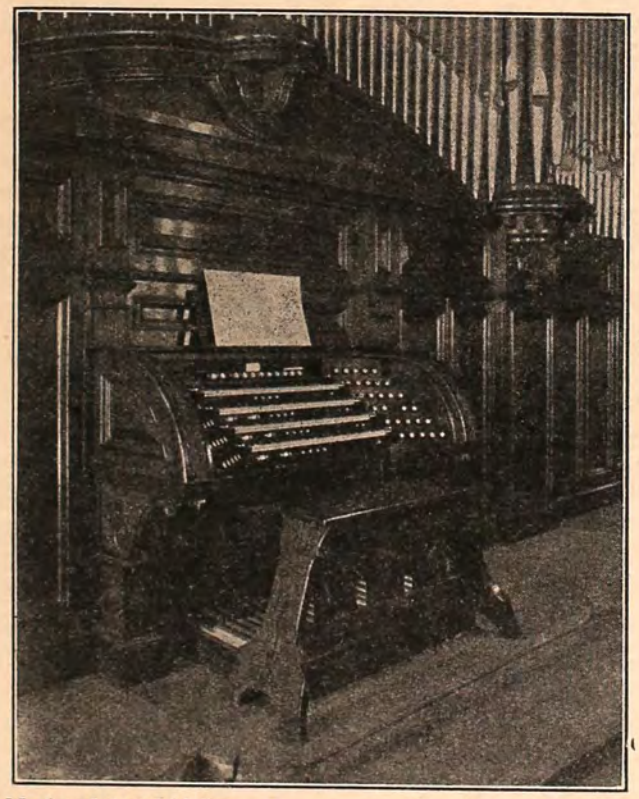

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A reception in appreciation of the labors of the Rev. Henry L. Phillips, D.D., for the moral and spiritual uplift of colored people in the Diocese of Pennsylvania and in commemoration of the sixth anniversary of his appointment as Archdeacon and the forty-second of his ordination to the priesthood, was held in St. Monica's Church on Thursday evening, June 6th. A very large gathering greeted Archdeacon Phillips, and several speeches of felicitation were made. Bishop Rhinelander paid a tribute to the work he has accomplished. The Rev. Dr. Floyd W. Tomkins said the invocation and made an address. A Baptist layman and others also spoke. The other clergy present were the Rev. Messrs. S. N. Craven, E. S. Thomas, H. S. McDuffey, J. D. Harewood, E. C. Young, R. H. Tabb, C. L. Emanuel, E. L. Henderson, and R. Bright, all of the Diocese of Pennsylvania; the Rev. G. M. Plaskett, of Orange, N. J., and the Rev. E. W. Daniel, of New York. A substantial sum of money, received as a thankoffering, will be used for the development of the work at Coatesville.

Diplomas were presented to twenty-five graduates of the Episcopal Academy by Bishop Rhinelander on June 11th, at the annual commencement exercises, and a stirring address was made by the Rev. John Mockridge, D.D. He urged the young men to be faithful to their duty, no matter in what walk of life they would be called upon to serve, and said that if they did this the opportunity would not be presented for them to be called slackers. The Class of '77 prize was awarded to Pemberton Morris Dickson as the best all-around boy.

The Rev. E. J. Perot, rector of St. John's Church, Salem, N. J., has been granted a six months' leave of absence, which he will spend serving as the representative of our church at Camp Sherman, Chillicothe, Ohio.

St. Alban's Church, Olney, Philadelphia, is a parish where most definite teaching and elaborate ceremonies obtain. St. Alban's Day, June 17th, is consequently an occasion not only for the parish but for others in sympathy with its work. At 7.30 A. M. there was a Corporate Communion. At 10.30 A. M., a procession was followed by a solemn high celebration, at which the rector, the Rev. Archibald Campbell Knowles, was celebrant, the Rev. F. D. Ward was deacon, and the Rev. Charles L. Steel was sub-deacon. The preacher was the Rev. H. St. Clair Hathaway. After the service, at a luncheon in the guild house, many interesting and happy speeches were made.

Said the Wounded One

Just see that we get full value
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We've paid in our toil and our woundings;
  We've paid in the blood we've shed;
We've paid in our bitter hardships;
  We've paid with our many dead.

It's not payment in kind we ask for,
  Two wrongs don't make much of a right.
All we ask is—that, what we have paid for,
  You secure for us, all right and tight.

The Peace of the World's what we're after;
  We've all had enough of King Cain,
And the Kaiser and all his bully-men,
  With their World-Power big on the brain.

No!—we fought with a definite object,
  And it's this—and we want it made plain,—
That it's God, and not any devil,
  That's to rule in the world again.

—*John Oxenham.*

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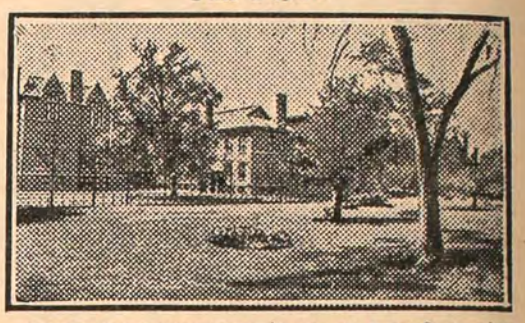

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